





THE
Pilgrim's Progress
 FROM
THIS WORLD
 TO

That which is to come :

The Second Part.

Deliver'd under the Similitude of a
DREAM:

Wherein is set forth,
 The Manner of the Setting out of
Christian's Wife and Children; their
 Dangerous JOURNEY, and safe
 ARRIVAL at the desired COUNTRY.

By **JOHN BUNYAN,**

The *Fifteenth Edition*, with the Addition
 of FIVE CUTS.

Note, The **THIRD PART**, suggested to be
J. Bunyan's is an Imposture.

Licensed and Entred according to Order.

I have used Similitudes, Chap. 12. 10.

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Arrival at the desired Country. Part I. By *John Bun-
yan*. The Sixteenth Edition, with Additions of new Cuts.

THE *Doctrine of the Law of Grace Unfolded*: Or,
A Discourse touching the *Law of Grace*. The
Nature of the One, and the Nature of the Other:
Shewing what they are, as they are two Covenants;
and likewise who they be, and what the Conditions are,
that be under any of these two Covenants. Wherein,
for the better Understanding of the Reader, there are
several Questions answered touching the *Law and Grace*
very easy to be read, and as easy to be understood, by
those that are the Sons of Wisdom, the Children of the
Second Covenant. Also several Titles set over the several
Truths contained in this Book, for the sooner finding of
them; which are those of the latter End. By *John Bun-
yan*, Author of the *Pilgrim's Progress*. The Third
Edition, Corrected and Amended.

THE *Holy War*, made by *Sabaoth* upon *Diabolus*
for the regaining of the Metropolis of the World:
Or, The losing and taking again the Town of *Mansoul*.
The Second Edition from the Original; with the Addi-
tion of Nine Cuts. By *John Bunyan*, Author of the
Pilgrim's Progress, First and Second Parts.



THE
AUTHOR'S Way of sending forth
HIS
SECOND PART
OF THE
PILGRIM:

GO now, my Little BOOK, to every Place,
Where my First Pilgrim has but shown his Face:
Call at their Door; If any say, Who's there?
Then answer thou, Christiana is here,
If they bid thee Come in, then enter thou,
With all thy Boys, and then thou knowest how;
Tell who they are, also from whence they came;
Perhaps they know them by their Looks or Name,
But if they should not, ask them yet again,
If formerly they did not entertain,
One Christian a Pilgrim? If they say,
They did; and were delighted in his Way;
Then let them know that those related were
Unto him; Yea, his Wife and Children are.
Tell them that they have left their House and Home;
Are turned Pilgrims, seek a World to come:
That they have met with Hardships in the Way,
That they do meet with Troubles, Night, and Day:

*That they have trod on Serpents, fought with Devils,
Have also overcome a many Evils,
Yea, tell them also of the next, who have
Of Love to Pilgrimage, been stout and brave
Defenders of that Way, and how they still
Refuse this World, to do their Father's Will..*

*Go tell them also of those dainty Things,
That Pilgrimage unto the Pilgrims brings:
Let them acquainted be too, how they are
Beloved of their King under his Care;
What goodly Mansions he for them provides,
Tho' they meet with rough Winds, and swelling Tides;
How brave a Calm they will enjoy at last,
Who to the Lord and by his Ways hold fast.*

*Perhaps with Heart and Hand they will embrace
Thee as they did Firstling, and will grace
Thee, and my Fellows, with good Cheer and Fare,
As shew will, they of Pilgrims Lovers are.*

1. O B J E C T I O N.

*But how, if they will not believe of me,
That I am truly thine? 'cause some there be,
That counterfeit the Pilgrim, and his Name,
Seek, by Disguise, to seem the very same,
And by that Means have wrought themselves into
The Hands, and Houses of I know not who.*

A N S W E R.

*'Tis true, some have of late to counterfeit
My Pilgrim, to their own, my Title set,
Yea others, half my Name and Title too,
Have stitched to their Book to make them do;
But yet, they by their Features do declare
Themselves not mine to be, whose e'er they are.*

*If such thou meetest with, then thine only Way,
Before them all, is to Say out thy Say.*



In thine own Native Language, which no Man
Now useth, nor with Ease dissemble can,
If, after all, they still of you should doubt,
Thinking that you, like Gypſies go about
In naughty wise, the Country do defile,
Or that you seek good People to beguile
With Things unwarrantable, then send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are, and that alone will do.

2. O B J E C T I O N.

But yet, perhaps, I may enquire for him,
Of those that wish him damned Life and Limb.
What shall I do, when I at such a Door
For Pilgrims ask, and they shall rage the more:

A N S W E R.

Fright not thyself, my Book, for such Bugbears
Are nothing else but Ground for Groundless Fears.
My Pilgrim's Book has travell'd Sea and Land,
Yet could I never come to understand
That it was slighted and turn'd out of Door,
By any Kingdom, were they Rich or Poor.
In France and Flanders, where Men kill each other,
My Pilgrim is esteem'd a Friend, a Brother.
In Holland too, 'tis said, as I am told,
My Pilgrim is with some, worth more than Gold.
Highlanders and Wild-Irish can agree,
My Pilgrim should familiar with them be,
'Tis in New-England under such Advance,
Receives there so much loving Countenance,
As to be trim'd new cloath'd, and deck'd with Gems,
That it might shew its Features, and its Limbs:

Yet more ; so constantly doth my Pilgrim walk
That of him Thousands daily sing and talk.

If you draw near Home, it will appear,
My Pilgrim knows no Ground of Shame or Fear ;
City and Country will him entertain
With Welcome Pilgrim, yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his Head in any Company,

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea, value it above
Things of a greater Bulk ; yea, with Delight,
Say, my Lark's-Leg is better than a Kite.

Young Ladies, and Gentlewomen too,
Do not small Kindness to my Pilgrim shew ;
Their Cabinets, their Bosoms, and their Hearts,
My Pilgrim has, 'cause he to them imparts
His pretty Riddles, in such wholesome Strains,
As yields them profit double to their Pains
Of Reading ; yea, I think I may be bold
To say, some prize him far above their Gold.

The wry Children that do walk the Street,
If they do but my holy Pilgrim meet,
Salute him will, wish him well, and say,
He is the only Stripling of the Day.

They that have never seen him yet admire
What they have heard of him, and much desire
To have his Company and hear him tell
Those Pilgrim Stories, which he knows so well.
Yea, some that did not love him at the first,
But call him Fool and Noddy say they must,
Now they have seen and heard him commend,
And to those whom they love they do him send.

Wherefore, my Second Part, thou need'st not be
Afraid to shew thy Head ; none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second Store.

Of Things as good, as rich, as profitable,
For Young, for Old, for Stagging, and for Stable,

3. O B J E C T I O N.

But some there be that say, He laughs too loud:
And some do say, His Head is in a Cloud.
Some say his Words and Stories are so dark,
They know not how by them to find his Mark.

A N S W E R.

One may (I think) say both his Laughs and Cries,
May well be guess'd at by his watry Eyes.

Some Things are of that Nature, as to make
One's Fancy cheele, while his Heart doth ake;
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.

Whereas some say, a Cloud is in his Head,
That doth but shew his Wisdom's covered
With his own Mantle, and to stir the Mind,
To search well after what it fain would find.
Things that seem to be hid in Words obscure,
Do but the Godly Mind the more allure,
To study what those Sayings should contain,
That speak to us in such a Cloudy Strain.

I also know a dark Similitude,
Will on the curious Fancy more intrude,
And will stick faster in the Heart and Head,
Than Things from Similies not borrowed.

Wherefore, my Book, let no Discouragement
Hinder thy Travels, behold, thou art sent
To Friends, not Foes, to Friends that will give Place
To thee, thy Pilgrims, and thy Word embrace.

Besides, what my First Pilgrim left conceal'd,
Thou, my brave Second Pilgrim hast reveal'd;

*What Christian left lock'd up, and went his Way,
Sweet Christiana opens with her Key.*

4 O B J E C T I O N,

But some love not the Method of your First,
Romance they count it, throw't away as Dust.
If I should meet with such, What should I say?
Must I slight as them they slight me, or nay?

A N S W E R.

*My Christiana, If with such you meet,
By all Means, in all Loving-wise them greet;
Render them not Reviling for Revile;
But if they frown, I pray thee on them smile:
Perhaps 'tis Nature, or some ill Report,
Has made them thus despise, or thus retort.*

*Some love no Fish, some love no Cheese, and some
Love not their Friends, nor their own House or Home.
Some start at Pig, slight Chicken, love not Fowl,
More than they love a Cuckew, or an Owl,
Leave such, my Christiana, to their Choice,
And seek those, who to find thee will rejoice;
By no Means strive, but in all humble wise,
Present thee to them in thy Pilgrim's Guise.*

*Go then, my little Book, and shew to all,
That entertain, and bid thee Welcome shall,
What thou shalt keep close shut up from the rest,
And wist what thou shalt shew them may be blest
To them for good, and make them chuse to be
Pilgrims, by better far, than thee and me.*

*Go then, I say, tell all Men who thou art,
Say, I am Christiana, and my Part
Is now with my Four Sons to tell you what
It is for Men to take a Pilgrim's Lot.*

Go also, tell them who and what they be,
That now do go on Pilgrimage with thee;
Say, Here's my Neighbour Mercy, she is one,
That has long Time with me a Pilgrim gone:
Come, see her in her Virgin-Face, and lea n
'Twixt idle ones, and Pilgrims to discern,
Yea, let young Damsels learn of her to prize
The World that is to come in any wise:
When little tripping Maidens follow God,
And leave all doating Sinners to his Rod.
'Tis like those Days wheerin the young ones cries
Hosannah, Whom the old ones did deride,

Next tell them of old Honest, who you found
With his white Hairs treading the Pilgrim Ground;
Yea, tell them how plain hearted this Man was,
How after his good Lord he bore the Cross:
Perhaps with some grey Head this may prevail
With Christ to fall in Love, and Sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the Time he spent
In Solitariness, with Fears and Cries,
And how at last he won the joyful Prize,
He was a good Man, tho' much down in Spirit;
He is a good Man. and doth Life inherit.

Tell them of Master Feeble-Mind also,
Who, not before, but still behind would go:
show them also how he'd like to have been slain,
And how ons Great-heart did his Life regain.
This Man was true of Heart, tho' weak in Grace,
One might true Godliness read in his Face.

Then tell them of Master Ready-to-halt.
A Man with Crutches. but without much Fault:
Tell them how Master Feeble-mind and he
Did Love, and in Opinion much agree,
And let all know, tho' Weakness was their Chance,
Yea sometimes one would Sing, the other Dance,

Forget

*Forget not Master Valiant-for-the-Truth,
That Man of Courage, tho' a very Youth:
Tell every one his Spirit was so stout,
No Man could ever make him face about;
And how Great-heart and he could not forbear,
But put down Doubring-Castle, slew Despair.*

*Overlook not Master Despondency,
Nor Much-afraid, his Daughter, tho' they lie
Under such Mantles, as may make them look
(With some) as if their God had them forsook,
They softly went; } but sure, and at the End,
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these Things,
Then turn about, my Book, and touch these Strings,
Which, if but touched, will such Musick make,
They'll make a Cripple dance, a Giant quake.*

*The Riddles that lie couch'd within thy Breast,
Freely propound, expound, and for the rest
Of thy mysterious Lines, let them remain
For those whose nimble Fancies shall them gain.*

*Now may this Little Book a Blessing be,
To those that love this little Book and me,
And may its Buyer have no Cause to say,
His Money, is but lost, or thrown away.
Yea, may this Second Pilgrim yield all that,
As may with each good Fancy suit;
And may it some persuade that go astray,
To turn their Foot and Heart to the right Way,*

Is the hearty Prayer of



The Author,

John Bunyan.

(1)



T H E

Pilgrim's Progress.

In the Similitude of a

D R E A M.

The Second Part.



Ourteous Companions, some Time since to tell you my DREAM that I had of *Christian* the Pilgrim, and of his dangerous Journey towards the Cœlestial Country, was pleasant to me, and profitable to you. I told you then also what I saw concerning his Wife and children, and how unwilling they were to go with him in Pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that Destruction, which he feared would come by slaying with them in the City of *Destruction*. Therefore, as I then shewed you, he left them and departed.

Now, it hath so happened, though the Multiplity of Business, that I have been much hindered and kept back from my wonted Travels into those Parts where he went, and so could not, till now, obtain an opportunity to make farther Enquiry after whom he left behind, that I might give you an Account of them

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them. But having had some Concerns that way of late. I went down again thitherward. Now having taken up my Lodging in a Wood about a Mile of the Place, as I slept I dreamed again.

And as I was in my Dream behold an aged Gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into a Discourse and our Talk happen'd to be about *Christian*, and his Travels: For thus I began with the old Man,

Sir, said I, *What Town is that there below, that lieth on the Left-hand of our Way?*

Then said *Mr. Sagacity*, for that was his Name, it is the City of *Distruction*, a Populous Place, but possess'd with a very ill condition'd and idle sort of People.

I thought that was that City, quoth I: *I went once myself through that Town; and therefore I knew that this Report you give of it is true.*

Sag. Too true, I wish I could speak Truth in speaking better of them that dwell therein.

Well Sir, quoth I, *then I perceive you to be a well-meaning Man, and so one that takes Pleasure to hear and tell of that which is good: Pray, did you never hear what happen'd to a Man some time ago in this Town, (whose Name was Christian) that went on a Pilgrimage up towards the higher Regions?*

Sag. Heard of him! Ah; and also heard of the Molestations, Troubles, Wars, Captivities, Cries, Groans, Frights, and Fears that he met with, and had in his Journey; and besides, I must tell you, all our Country rings of him; there are but few Houses that have heard of him and his Doings, but have sought after, and got the Records of his Pilgrimage;



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yea; I think I may say, That this hazardous Journey has got many well-wishers to his Ways: For tho' when he was here, he was Fool in every Man's Mouth, yet now he is gone, he is highly commended of all. For, 'tis said, he lives bravely where he is: Yea, many of them that are resolved never to run his Hazards, yet have their Mouths water at his Gairs.

Christians
are well
spokenn of
when gone,
though called
Fools while
they are here.

They may, quoth I, well think, if they think any Thing that is true; that he liveth well where he is; for he now lives at, and in the Fountain of Life, and has what he has without Labour and Sorrow, for there is no Grief mix'd shewith.

Sag Talk! The People talk strangely about him: Some say, that he now walks in White, that he has a Chain of Gold, about his Neck, that he has a Crown of Gold be- set with Pearls upon his Head: Others

Rev. 3. 4.
Chap. 6. 11.

say, That the shining Ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the Place where he is, as here one Neighbour is with another. Besides it is confidently affir-

med concerning him, that the King of the Place where he is, has bestow'd up-

Zech. 3. 7.
Luke 14.

on him already, a very rich and pleasant Dwelling at Court, and that he every Day eat-eth and drinketh, and walketh and talketh with him, and receiveth the Smiles and Favours of him that is Judge of all there. Moreover it is expected of some, that his Prince, the Lord of that Country, will shortly come into these Parts, and will know

the Reason, if they can give any, why his Neighbours set so little by him, and had him so much in Derision, when they perceived that he would be a Pilgrim.

For

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*** Christian's King will take Christian's Part.** ** For they say, That now he is so in the Affections of his Prince, and that his Sovereign is so much concerned with the Indignities that were cast upon Christian, when he became a Pilgrim, that he will look upon all as if done to himself; and no marvel, for 'twas for the Love that he had to his Prince that he ventur'd as he did.*

I dare say, quoth I, I am glad on't, I am glad for the poor Man's Sake, for now he has Rest from his Labour, and for that he now reaps the Benefit of his Tears with Joy. And for that he is got beyond the Gunshot of his Enemies, and is out of the Reach of them that hate him. I also am glad that a Rumour of these Things is noised abroad in this Country; Who can tell but that it may work some good Effect on some that are left behind? But pray Sir, while it is fresh in my Mind, do you hear any Thing, of his Wife and Children? Poor Heers, I wonder in my Mind what they do!

*** Good Tidings of Christian's Wife, and Children.** *Sag. Who? Christians and her Sons? * They are like to do as well as did Christian himself; for though they all play'd the Fool at first, and would by no Means be persuaded by either the Tears or Entreaties of Christian, yet second Thoughts have wrought wonderfully with them, so they have pack'd up, and are also gone after him.*

Better and better, quoth I, But; what! Wife and Children and all?

Sag. 'Tis true, I can give you an Account of the Matter, for I was upon the Spot at the Instant, and was thoroughly acquainted with the whole Affair?

Then, said I, May a Man report it for a Truth?

Sag. You need not fear to affirm it, I mean that they

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they are all gone on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable Way together, I will give you an Account of the whole Matter.

This *Christiana*, (for that was her Name) from the Day that she with her Children betook themselves to a Pilgrim's Life, after her Husband was gone over the River, and she could hear of him no more, her Thoughts began to work in her Mind, *First*, for that she had lost her Husband, and for that the loving Bond of that Relation was utterly broken betwixt them. For you know said he to me, Nature can do no less but entertain the living with many a heavy Cogitation in the Remembrance of the Loss of loving Relations. This therefore of her Husband did cost her many a Tear, but this was not all, for *Christiana* did also begin to consider with herself, whether her unbecoming Behaviour towards her Husband was not one Cause that she saw him no more; and that in such sort he was taking away from her. And upon this came into her Mind by Swarms, all her unkind, unnatural, and ungodly Carriage to her dear Friend; which also clogged her Conscience, and did load her with Guilt. She was moreover much broken with her calling to Remembrance the restless Groans, the brinish Tears, and self-bemoaning of her Husband, and how she did harden her Heart against all his Entreaties, and loving Persuasions (of her and her Sons) to go with him; yea, there was not any thing that *Christian* either said to her or did before her, all the while that his Burden did hang on his Back, but it returned upon her like a Flash of Lightning, and rent the Caul of her Heart in sunder; especially that bit-

1 Par. p. 175.

Mark this, you that are churchish to your godly Relations.

1 Par. 2. 3.

The Second Part of

ter Out-cry of his, *What shall I do to be saved?* did ring in her Ears most dolefully.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go myself, I also have hindred you of Life. With that the Boys fell into Tears, and cry'd to go after their Father. Oh! said *Christians*, that it had been but our Lots to go with him, then it had fared well with us, beyond what 'tis like to do now. For though I formerly foolishly imagined concerning the Troubles of your Father, that they proceeded of a foolish Fancy that he had, or for that he was over-run with melancholy Humours; yet now it will not out of my Mind, but that they sprang from another Cause, to wit,

James I. for that the Light of Life was given
23, 24, 25. him; by the help of which, as I perceive, he has escaped the Snares of Death. Then they wept all again, and cry'd out, *Oh, no worth the Day!*

The next Night, *Christians* had a Dream; and behold, she saw as if a broad Parchment
Christiana's was open'd before her, in which were
Dream; recorded the Sum of her Ways, and
Luke xviii 13 the Crimes as she thought look'd very
black upon her. Then she cry'd out aloud
in her Sleep, *Lord have Mercy upon me a Sinner*; and the little Children heard her.

After this, she thought she saw two
* Mark this, very ill-favour'd ones standing by her
this is the Bed-side, and saying. * *What shall we do with this Woman? For she cries out for Mercy waking and sleeping: If she be suffer'd to go on as she begins we shall lose her as we have lost her Husband.* Wherefore we must by some Way, seek to take her off from the Thoughts
of

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of what shall be hereafter, else all the World cannot help but she will become a Pilgrim.

Now she awoke in a great Sweat, also a Trembling was upon her ; but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a Place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sat on a Throne, with a Rainbow about his Head. She saw also, as if he bowed his Head, with his Face towards the paved Work that was under his Prince's Feet, saying, *I heartily thank my Lord and King for bringing me into this Place.* Then shouted a Company of them that stood round, and harped with their *Harp* : But no Man living could tell what they said, but *Christian* and his Companions.

Next Morning, when she was up, had pray'd to God, and talked with her Children a while, one knocked hard at the Door ; to whom she spoke out, saying, *If thou comest in God's Name, come in.* So he said, *Amen* ; and opened the Door, and saluted her with *Peace on this House.* * The which when he had done, he said, *Christiana* knowest thou wherefore I am come ? Then she blushed and trembled, also her Heart began to wax warm with desires, to know from whence he came, and what his Errand was to her. So he said unto her, My Name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a Desire to go thither : Also there is a Report, that thou art aware of the Evil thou hast done to thy former Husband, in hardning of thy Heart against his Way, and in keeping of these Babes in their Ignorance. *Christiana*

* *Convictions seconded with fresh Tidings of God's Readiness to Pardon;*

The Second Part of

ana, the merciful One has sent me to tell thee, That he is a God, ready to forgive, and that he taketh Delight to multiply the Pardon of Offences. He also would have thee to know, That he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Eat of his House, and with the Heritage of Jacob thy Father.

There is *Christian* thy Husband, *that was*, with Legions more, his Companions ever beholding that Face that doth minister Life to the Beholders: And they will all be glad when they shall hear the Sound of thy Feet step over thy Father's Threshold.

Christiana at this, was greatly abashed in herself, and bowed her Head to the Ground. This *Vision* proceeded, and said, *Christiana*, Here is also a Letter for thee, which I have brought from thy Husband's King; so she took and opened it, but it smelt after the manner of the best Perfume. Also it was written in

Song 1. 2. Letters of Gold. The Contents of the Letter was this; *That the King would have her do as did Christian her Husband, for that was the only Way to come to his City, and to dwell in his Presence with Joy for ever.* At

Christiana this the good Woman was quite overcome; so she cried out to her *Visiter*. *Sir, will you carry me and my Children with you, that we also may go and worship the*

King?

Farther Instructions to Christiana. Then said the *Visiter*, *Christiana!* *The Bitter is before the Sweet.* Thou must through Troubles, as did he that went before thee, to enter this Celestial City. Wherefore I advise thee

to do as did *Christian* thy Husband: Go to the Wicket-Gate yonder over the Plain, for that stands in the Head of the Way up which thou must go, and I wish thee all good Speed. Also I advise thee, that thou puttest this Letter in thy Bosom. That thou

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thou read therein to thyself, and to thy Children, until they have got it by Heart. For it is one of the Songs that thou must sing while thou art in this House of thy Pilgrimage: Also *Psalm cxix. 55.* this thou must deliver in at the Gate.

Now I saw in my Dream, that this old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded, and said: So *Christiana* called her Sons together, and began thus to address herself unto them: *

My Sons, I have, as you may perceive, * *Christiana* been of late under much Exercise in *prays well for* my Soul, about the Death of your Father *her Journey.*; not for that I doubt at all of his Happiness; for I am satisfied now that he is well. I have been also much affected with the Thoughts of mine own Estate and yours, which I verily believe is by Nature miserable. My Carriage also to your Father in his Distress, is a great Load to my Conscience: For I hardened both my own Heart and yours against him, and refused to go with him on Pilgrimage.

The Thoughts of these Things would now kill me outright, but for that a Dream which I had last Night, and out that far the Encouragement this Stranger has given me this Morning. Come, my Children, let us pack up, be gone to the Gate that leads us to that Coelestial Country, that we may see your Father, and be with him and his Companions in Peace, according to the Laws of that Land.

Then did her Children burst out into Tears, for Joy that the Heart of their Mother was so inclin'd: So the Visiter bid them farewell: And they began to prepare to set out for their Journey.

But

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But while they were thus about to be gone, two of the Women that were *Christiana's* Neighbours, came up to her House, and knocked at the Door. To whom she said as before. * At this the Women

* *Christiana's* were stunn'd; for this kind of Language new Language they used not to hear, or to perceive to stuns her old drop from the Lips of *Christiana*. Yet Neighbours, they came in: But behold, they found the good Woman a preparing to be gone from her House.

So they began, and said, Neighbour, pray what is your Meaning by this?

Christiana answered, and said to the eldest of them, whose Name was Mrs. *Timorous*, I am preparing for a Journey. (This *Timorous* was Daughter to him that met *Christiana* upon the Hill of Difficulty, and would have had him gone back for fear of the Lions.)

1 Part, Pag.
63, 64.

Timorous. For what Journey, I pray you?

Christ. Even to go after my Husband; and with that she fell a weeping.

Timorous pray, for your poor Childrens Sake, comes to wist do not so unwomanly cast away your *Christiana* self.

with Mercy, *Christ*. Nay, my Children shall go with me, not one of them is willing to stay behind.

Tim. I wonder in my Heart, what or who, has brought you into this Mind.

Christ. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go along with me.

Tim. Pristee, what new Knowledge hast thou got that so worketh off thy Mind from thy Friends, and that tempteth thee to go no Body knows where?

Christ. Then *Christiana* replied, I have been sorely afflicted since my Husband's Departure from me: but

The Pilgrim's Progress.

II

But especially since he went over the River. But that which troubleth me most, is my chur-
 Carriage to him, when he was un-
 der his Distress. Besides, I am now, **Death.**
 as he was then; nothing will serve me but going on
 Pilgrimage. I was a Dreaming last Night, that I saw
 him. O that my Soul was with him! He dwel-
 lth in the Presence of the King of the Country,
 sits and eats with him at his Table, he is
 become a Companion of Immortals, and has a
 house now given him to dwell in, to which
 the best Palaces on Earth, if compared,
 seem to me but as a Dung hill. The
 Prince of the Palace hath also sent for me, **1 Cor. V, 3,**
 with Promises of Entertainment, if I **2, 3, 4.**
 shall come to him; his Messenger was here even now,
 and brought me a Letter, which invites me to come. And
 with that she pluck'd out her Letter, and read it, and
 said to them, what now will you say to this?

Tim. Oh the Madness that has possess'd thee and thy
 husband! to run your selves upon such Difficulites?
 you have heard, I am sure, what your Husband did
 not wish, even in a manner at the first Step that he
 took on his Way, as our Neighbour Ob-
 ediate can yet testify, for he went a-
 long with him; yea, and Pliable too, **1 Part, Pag.**
 till they, like Wife-Men, were afraid **9, 10, 11, 12.**
 to go any farther. We also heard over **13, 14.**
 and above, how he met with the Lyons Apollyon, the
 shadows of Death, and many other Things. Nor is the
 danger that he met with at Vanity-
 fair, to be forgotten by thee. For if he,
 though a Man, was so hard put to it,
 what canst thou, being but a poor Wo-
 man, do? Consider also, that these four
 great Babes are thy Children, thy Flesh, and thy Bones.
 Therefore, though thou shouldst be so rash as to cast away
 thy self; yet for the Sake of the Fruit of thy Body, keep
 at home.

The Rea-
 sonings of the
 Flesh.

But

The Second Part of

But *Christiana* said unto her, Tempt me not, my Neighbour: I have now a Prize put into my Hand to get again, and I should be a Fool of the greatest Sort, if I should have no Heart to strike in with the Opportunity. And for that you tell me of all these Troubles that I am like to meet with in the Way, they are so far from being to me a Discouragement that they shew I am in the right. The

A pertinent Bitter must come before the Sweet, and Reply to fleshly that also will make the sweet the Reasonings. sweeter. Wherefore, since you came not to my House in God's Name, as I said, I pray you be gone, and do not disquiet me farther.

Then *Timorous* also reviled her, and said to her Fellow, Come Neighbour *Mercy*, let's leave her in her own Hands, since she scorns our Counsel and Company. But

Mercy was at a stand, and could not so readily comply with her Neighbour, and *Mercy's Bowels* yearned over that for a two-fold Reason: 1st, Her Bowels yearned over *Christiana*. So she said within herself, If my Neighbour will needs be gone, I will go a little Way with her, and help her sadly. Her Bowels yearned over her own Soul (for what *Christiana* had said, had taken hold upon her Mind.) Wherefore she said within herself again, I will yet have more Talk with this *Christiana*, and if I find Truth and Life in what she shall say, myself, with my Heart, shall go also with her. Wherefore *Mercy* began thus to reply to her Neighbour *Timorous*.

Mercy. Neighbour, I did indeed come with you to see *Christiana* this Morning and since she is, as

Timorous forsores her, you see, a taking her last Farewel of the Country, I think to walk this Sun-shine Morning, a little with her, to help her on her Way. But she told her not of the 2^d Reason, but kept it to herself.

Timorous

The pilgrim's Progress. 13

Timo. Well, I see you have a Mind to go a Fooling too; but take Heed in Time and be Wise; while we are out of Danger, we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook herself to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bat's-Eyes*, Mrs. *Inconsiderate*, Mrs. *Ligh:-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the Story of *Christiana*, and of her intended Journey. And thus she began her Tale

Timorous acquaints her Friends what the good Christiana intends to do.

Timo. Neighbours having but little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in*. So in I went thinking all was well; But when I came in, I found her preparing herself to depart the Town, she and also her Children. So I asked her, what was her Mearing by that? And she told me in short, That she was now of a Mind to go on pilgrimage, as did her Husband. She told me also a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then said Mrs. *Know-nothing*, And Mrs. *Know-nothing*.
What do you think she will go?

Timo. Ay, go she will, whatever come on't; and methinks I know it by this; for that which was my great Argument to persuade her to stay at Home, (to wit, the Troubles she was like to meet with in the Way) is one great Argument with her, to put her forward on her Journey. For she told me in many Words, *The Bitter goes before the Sweet*, and forasmuch as it doth, it makes the Sweet the sweeter.

B

Mrs.

The Second Part of

Mrs. Bar's Eyes. Oh this blind and foolish Woman, said she, and will she not take warning by her Husband's Afflictions? For my Part, I see if he were here again, he would rest him content in a Hole, and never run so many Hazards for nothing.

Mrs. Inconsiderate also reply'd, saying, Away with such fantastical Fools from the Town; a good Rid-

Mrs. Inconsiderate. should she stay where she dwells, and retain this Mind, who could live quietly by her; for she will either be dumpish or unneighbourly, to talk of such Matters as no wise Body can abide: Wherefore, for my Part, I shall never be sorry for her Departure; let her go, and let better come in her Room: 'Twas never a good World since these whimsical Fools dwelt in it.

Then *Mrs. Light-mind* added as followeth: Come, put this kind of Talk away. I was Yesterday at Ma-

Mrs. Light-mind, Ma- dam Wanton's, where we were as merry as the Maids: For who do you think should be there but I and *Mrs. Love-the-Fl-sh*, and three or four more, with *Mr. Letchery*, *Mrs. Filib*, and some others: So there we had Musick and Dancing, and what else was meet to fill up the Pleasure. And I dare say, my Lady herself, is an admirable well-bred Gentlewoman, and *Mr. Letchery* is as pretty a Fellow. By this Time *Christiana* was got on her Way, and *Mercy* went along with her: So as they went, her Children being there also, *Christiana* began to

discourse. And *Mercy*, said *Christiana*, I take this as expected Favour, that thou should'st set Foot out of doors with me, to accompany me a little in my Way.

Mercy.

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Mercy. Then said young *Mercy*, (for she was but Young) If I thought it would be to no Purpose to go with you, I would never go near the Town.

Christ. Well *Mercy*, said *Christians*, cast in thy Lot with me, I well know what will be the End of our Pilgrimage, my Husband is where he would not but be for all the Gold in the Spanish Mines Nor shalt thou be rejected, tho' thou my Invitation. The King who hath sent for me and my Children, is one that delighteth in *Mercy*. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my Servant. Yet we will have all Things in common betwixt thee and me, only go along with me.

Mercy. But how shall I be ascertained that I also shou'd be entertained? Had I this Hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, though the Way was never so tedious.

Christ. Well, loving *Mercy*, I will tell thee what thou shalt do, Go with me to the Wicket Gate, and there I will further enquire for thee; and if there thou shalt not meet with Encouragement, I will be content that thou shalt return to thy Place; I also will pay thee for thy Kindness which thou shewest to me and my Children, in the accompanying of us in our Way as thou doest.

Mercy. Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall, even as the King of Heaven shall have his Heart upon me. *Christiana* then was glad at Heart, not only that she had a Companion, but

Mercy declines to go.

goest but upon

Christiana would have her Neighbour with her. *Mercy* doubts of Acceptance. *Christiana* allures her to the Gate, which is Christ, and promises there to enquire for her.

Mercy prays.

Christiana glad of *Mercy's* Company.

The Second Part of

So for that she had prevailed with this poor Maid to fall in Love with her own Salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my Sister so?

Mer. Alas! said she, who can but lament, that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town: And that which makes my Grief the more, is, because they have no Instruction, nor any to tell them what is to come.

Christ. Bowels become Pilgrims: And thou dost for thy Friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours, did gather up his Tears, and put them into his Bottle, and now both I and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, Mercy, that these Tears of thine will not be lost, for the Truth hath said, That they that sow in Tears, shall reap in Joy and Singing. And he that geth forth and weepeth, bearing precious Seed, shall doubtless come again with Rejoicing, bringing his Sheaves with him.

Psal. 126, 5, 6. Then said Mercy,
Let the most Blessed be my Guide,
If it be his blessed Will;
Unto his Gate, into his Fold,
Up to his Holy Hill,
And let him never suffer me
To swerve or turn aside
From his Free-Grace, and Holy Ways,
Whate'er shall me betide.
And let him gather them of mine,
That I have left behind;
Lord, make them pray they may be thine,
With all their Heart and Mind.

Now

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Now my old Friend proceeded, and said, But when *Christiana* came to the Slough of Despond, she began to be at a Stand; for, said she, this is the Place in which my dear Husband had like to have been smother'd with Mud. She perceived also, That notwithstanding the Command of the King to make this Place for Pilgrims good, yet it was rather worse than formerly: So I asked if that was true? Yes, said the old Gentleman, too true: For many there be that pretend to be the King's Labourers, and say, They are for mending the King's Highways, that bring Dirt and Dung instead of Stones, and so mar instead of mending. Here, *Christiana* therefore, and her Boys, did make a Stand: But said *Mercy*, * Come, let us venture, only let us be wary. Then they looked well to their Steps, and made a Shift to get staggering over.

1 Part, p. 12.

13, 14, 15.

Their own carnal Conclusions

instead of the Word of Life.

* *Mercy* the

boldest at the

Slough of De-

spond, Luke

1. 45.

Yet *Christiana* had like to have been in, and that not once or twice. Now they had no sooner got over but they thought they heard Words, that said unto them, Blessed is he that believeth, for there shall be a Performance of what has been told her from the Lord.

Then they went on again, and said, *Mercy* to *Christiana*, had I as good Ground to hope for a loving Reception at the Wicket-Gate, as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your Sore, and I know mine; and, good Friend, we shall all have enough Evil before we come to our Journey's End.

For it cannot be imagined, That the People that design to attain such excellent Glories that we do, and they are so envied that Happiness as we are; but that we shall meet with what Fears and Snares, with what Troubles and Afflictions they can possibly assault us with, that hate us.

The Second part of

And now Mr. Sagacity left me to dream out my Dream by myself. Wherefore, methought I saw *Christiana* and *Mercy*, and the Boys, go all of them up to the Gate: To which, when they came they betook themselves to a short Debate, about how they must

manage their Calling at the Gate; and what should be said unto him that did open unto them. So it was concluded, since *Christiana* was the Eldest, That she should knock for Entrance, and that she should speak to him that did open for the rest. So *Christiana* began to knock,

1 Part, p. 31.

The Dog, the Devil, an Enemy to Prayer.

Christiana and her Companions perplexed about Prayer.

and as her poor Husband did, she knocked, and knocked again. But instead of any that answered, they all thought that they heard as if a Dog came barking upon them. A Dog, and a great one too, and this made the Women and Children afraid. Nor durst they for a while to knock any more, for fear the *Mastiff* should fly upon them. Now therefore they were greatly tumbled up and down in their Minds and knew not what to do: Knock they durst not, for fear of the Dog. Go back they durst not, for fear the Keeper of that Gate should espy them as they so went, and be offended with them: At last they thought of knocking again, and knocking more vehemently than they did at first. Then said the Keeper of the Gate, Who is there? So the Dog left off to bark, and he opened unto them.

Then *Christiana* made low Obedience, and said, Let not our Lord be offended with his Hand-maidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye? And what is it that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he.

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to wit, to be if it shall please you, graciously admitted by his Gate, into the Way that leads into the Celestial City. And I answer, my Lord, in the next Place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, What is she now become a Pilgrim, that but a while ago abhorred that Life? Then she bowed her Head, and said, Yea, and so are these my sweet Babes also.

Then he took her by the Hand, and let her in, and said also, Suffer the little Children to come unto me, and with that he shut up the Gate.

This done, he called to a Trumpeter that was above over the Gate to entertain *Christiana* with shouing, and Sound of Trumpet for Joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

How Christiana is entertained at the Gate.

Now all this While, poor *Mercy* did stand without, trembling and crying, for fear that she was rejected. But when *Christiana* had got Admittance for herself and her Boys, then she began to make Intercession for *Mercy*.

Christ. And she said, My Lord, I have a Companion of mine that stands yet without, that is come hither upon the same Account as myself: One that is much dejected in her Mind, for that she comes as she thinks, without sending for; whereas I was sent to by my Husband's King to come.

Christiana's Prayer for her Friend Mercy.

Now *Mercy* began to be very impatient, and each Minute was as long to her as an Hour; wherefore she prevented *Christiana* from a fuller Interceding for her, by knocking at the Gate herself. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And *Christiana* said, It is my Friend.

The Delays make the hungry Soul the faster.

So

The Second part of

So he opened the Gate and looked out, but *Merry* was fallen down without in a Swoon, for she fainted, and was afraid that no Gate would be opened to her.

Then he took her by the Hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there is scarce Life left in me. But he answered, that once said, *When my Soul fainted within me, I remembered the*

Jonah 2. 7. Lord, and my Prayer came unto thee, into thy Holy Temple. Fear not, but stand upon thy Feet, and tell me wherefore thou art come.

Mer. I am come for that unto which *The Cause of* I was never invited as my Friend *Christiana* was. *Her's* was from the King, and *mine* was but from her. Wherefore I presume.

Did she desire thee to come with her to this Place?

Mr. Yes, and as my Lord sees, I am come. And if there is any Grace and Forgiveness of Sins to spare, I beseech that thy poor Hand-Maid may be Partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: I pray for all them that believe on me, by what Means soever they

Mark this. come unto me. Then said he to those that stood by, fetch something and give it *Merry* to smell on, thereby to stay her Fainting; so they fetched her a Bundle of *Myrrh*, a while after she was revived.

And now was *Christiana* and her Boys, and *Merry*, received of the Lord at the Head of the Way, and spake kindly unto him. Then said they yet farther unto him, we are sorry for our Sins, and beg of our Lord his Pardon, and further Information what we must

The Pilgrim's Progress. 21

I grant Pardon, said he, by Word and Deed, by Word in the Promise of Forgiveness; by Deed, in this Way I obtain'd it. Take the first from my Lips with a Kiss, and the other as it shall be revealed. Song 1. 2.
John 10. 20

Now I saw in my Dream that he spake many good Words unto them, whereby they were greatly gladdened. He also had them up to the Top of the Gate, and shewed them by what Deed they were saved, and told them withal, That that Sight they would have again as they went along in the Way, to their Comfort. Christ cruci-
fi d seen far
off.

So he left them a while in a Summer-Parlour below, where they entred into Talk by themselves; and thus *Christiana* began: Talk between
the Christian .
O Lord, how glad am I that we are got in hi her.

Mercy. So you well may; but I, of all, have Cause to leap for Joy

Christ. I thought one Time, as I stood at the Gate (because I had knock'd, and none did answer) that all our Labour had been lost, especially when that ugly Cur made such a heavy Barking at us.

Mercy. But my worst Fear was, after I saw that you was taken into his Favour, and that I was left behind: Now, thought I, 'tis fulfilled which is written; *Two Women shall be grinding together; she one shall be taken, and the other left.* Mat. 24. 41. I had much ado to forbear crying out, Undone!

And afraid I was to knock any more; but when I looked up to what was written over the Gate, took Courage. I also thought that I must either knock again or die: So I 1 Part, p. 21.
knock'd, but I cannot tell how; for my Spirit now struggled between Life and Death.

The Second Part of

*Christiana
thinks her
Companion
Prays better
than she.*

Mat. 11. 12.

Mercy. Alas! to be in my Case, who that so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint hearted as I, would not have knocked with all their Might? But pray, what said my Lord unto my Rudeness? Was he not angry with me?

Christ. When he heard your lumb'ring Noise, he gave a wonderful innocent Smile, I believe what you did pleased him well, for he shewed no Sign to the contrary. But I marvel in my Heart, why he keeps such a Dog; had I known that before I should not have had Heart enough to venture myself in this Manner. But now we are in, we are in, and I am glad with all my Heart.

Mercy. I will ask, if you please, next Time he comes down, why he keeps such a filthy Cur in his Yard; hope he will not take it amiss.

The Children Do so, said the Children, and persuade
are afraid of him to hang him, for we are afraid he
the Dog. will bite us when we go hence.

So at last he came down to them again, and *Mercy* fell to the Ground on her Face before him, and worshipped, and said, Let my Lord accept the Sacrifice of Praise which I now offer unto him with the Calves of my Lips.

Jer. 12. 1, 2.
*Mercy ex-
pulates about
the Dog.*

So he said unto her, Peace be to thee, stand up. But she continued upon her Face, and said Righteous art thou, Lord, when I plead with thee, yet let me talk with thee of thy Judgments; When

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fore dost thou keep so cruel a Dog in thy Yard, at the Sight of which, such Women and Childre as we, are ready to fly from the Gate for fear?

He answered, and said, That Dog has no her Owner; he also is kept close in another Ma's Ground, only my Pilgrims hear his Barking: He belongs to the Castle which you see there at a Distance, but can come up to the Walls of his Place. He has frightened many an honest Pilgrim from worse to better, by the great Voice of his Roaring, Indeed, he that owne him, doth not keep him out of any Good-Will to me or mine, but with intent to keep the Pilgrims from coming to me, and that they may be afraid to come and knock at this Gate for Entrance. Sometimes also he has broken out, and has worried some that I loved; but I take a late present, patiently. I also give my Pilgrims timely Help, so that they are not delivered up to his Power, to do them what his Doggish Nature would prompt him too. But what! my purchased One, I tro' hadst thou wouldst not have been afraid of a Dog.

Devil.

A Check to the Carnal Fear of the Pi'grims.

The Beggars that go from Door to Door, will rather than they will lose a supposed Alms, run the Hazard of the bawling, barking, and biting too of a Dog: And shall a Dog in another Man's Yard, a Dog, whose Barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, and my Daunting from the Power of the Dog?

Mer. Then said Mercy, I confess my Ignorance: I seek what I understand not: I acknowledge that thou dost all Things well.

Christians when wise enough, acquiesce in the Wisdom of their Lord.

Christiana. Then Christiana began to talk of their Journey, and to enquire after the Way. So he fed them, and

B 4

1 Part, p. 36. washed

The Second part of

washed their Feet, and set them in the Way of his Steps, according as he had dealt with her Husband before. So I saw in my Dream that they went on their Way, and the Weather was comfortable to them.

Then *Christiana* began to sing, saying;

Bless'd be the Day that I began,

A Pilgrim for to be;

And blessed also be that Man,

That thereunto mov'd me.

'Tis true, 'twas long e'er I began

Matt. 20. 6.

To seek to live for ever:

But now I run fast as I can;

'Tis better late than never.

'Tis Tears to Joy, our Fears to Faith,

Are turned as we see;

That our Beginning (as one saith)

Shews what our End will be.

Now there was on the other side of the Wall, that fenced in the Way, up which *Christiana* and her Companions were to go, a Garden, and that belonged to

him whose was that Barking Dog, of whom mention was made before. And

The Devil's Garden.

some of the Fruit-Trees that grew in the Garden, shot their Branches over

the Wall; and being mellow, they that found them did gather them up and eat of them to their Hurt. So

The Children eat of the *Christiana's Boys,* as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon.

Enemy's Fruit. did pluck them, and began to eat

Their Mother did also chide them for so doing; but still the Boys went on.

Well, said she, my Sons, you transgress, for that Fruit is none of ours; but she did not know that they did belong to the Enemy: I'll warrant you if she had, she would have been ready to die for fear. But that passed, and they went on their Way. Now,

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that they were gone about two Bows-shot from the Place that led them into the Way, they espied two very ill-favour'd Ones coming down apace to meet them. With that *Christiana*, and *Mercy* her Friend, covered themselves with their Veils, and kept also on their Journey: The Children also went on before; so that at last they met together. Then they that came down to meet them, came just up to the Women, as if they would embrace them; but *Christiana* said, Stand back, or go peaceably as you should. Yet these two, as Men that are Deaf, regarded not *Christiana's* Words, but began to lay Hands upon them; at that *Christiana* waxed very wrath, and spurned at them with her Feet; *Mercy* also, as well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back, and be gone, for we have no Money to lose, being Pilgrims, as you see, and such too as live upon the Charity of our Friends.

I. Fa. Then said one of the two Men, we make no Assault upon your Money, but are come out to tell you, That if you will but grant one small Request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana* imagining what they should mean made answer again. We will neither hear, nor regard, nor yield to what you shall ask. We are in haste, and cannot stay, our Business is of Life and Death: So again, she and her Companions made a fresh Essay to go past them: But they letted them in their Way.

II. Fa. And they said, We intend no Hurt to your Lives, 'tis another thing we would have.

Chr. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come, but we will die rather

rather upon the Spo's, than to suffer ourselves to be brought into such Snares as shall hazard our Well-being hereafter. And with that they both shrieked out, and cry'd, Murder, Murder: And so put themselves under those Laws that are provided for the Protection of Women. But the Men still made their Approach upon them, with Design to prevail against them. They therefore cry'd out again.

Deut. 12, 23,

26, 27.

gab. 8 them.

Now, they being, as I said, not far from the Gate, in at which they came, their Voice

*'Tis good to
cry out when
we are as-
saulted.*

was heard from where they was, thither: Wherefore some of the House came out and knowing that it was

*The Reliever
comes.*

Christians's Tongue, they made haste to her Relief. But by that they were got within Sight of them, the Women were in a very great Scuffle, the Children also stord crying by.

*The ill On's
fly to the De-
vil for Relief.*

Then did he that came in for their Relief, call out to the Ruffians, saying, What is that Thing you do? Would you make my Lord's People to transgress? He also attempted to take them, but they did make their Escape over the Wall into the Garden of

the Man to whom the great Dog belonged; so the Dog became their Protector. This Reliever then came up to the Women and asked them how they did. So they answered, We thank thy

Prince, pretty well, only we have been somewhat affrighted; we thank thee also, that thou camest in to our Help for otherwise we had been overcome.

Reli. So after a few more Words, this Reliever said as followeth: *I marvelled much when*

The Reliever you was entertained at the Gate above being ye know that ye were but weak Women, that you petitioned not the

Lord for a Conductor: Then might ye have avoided these Troubles and Dangers; he would have granted you one.

Chri

The Pilgrim's Progress.

27

Christ. Alas, said *Christiana*, we were so taken with our present Blessing, that Dangers to come were forgotten by us; beside, who could have thought, that so near the King's Palace, there should have lurked such naughty Ones? Indeed, it had been well for us, had we asked our Lord for one; but since our Lord knew 'twould be for our Profit, I wonder he sent not one along with us.

Relie. It is not always necessary to grant Things not asked for, lest by so doing, they become of little Esteem, but when the want of a Thing is felt, it then comes under in the Eyes of him that feels it, that Estimate, that properly is its due, and so consequently will be hereafter used. Had my Lord granted you a Conductor, you would not neither have so bewailed that Oversight of yours in not asking for one, as now you have Occasion to do. So all Things work for Good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our Folly, and ask one?

Relie. Your Confession of your Folly I will present him with: To go back again you need not; for in all Places where you shall come, you will find no want at all for every of my Lord's Lodgings, which he has prepared for the Reception of his Pilgrims, there is sufficient to furnish them against all Attempts whatsoever. But as said he, will be enquired of by them to do it for them. And 'tis a poor Thing that is not worth asking for. When he had thus said, he went back to his Place, and the Pilgrims went on their Way.

Mer. Then said *Mercy*, What a sudden Blank is here? I made account we had been past all Danger, and that we shall never sorrow more,

The Mistake of Mercy.

Christ. Thy Innocency, my Sister, said *Christiana* to *Mercy*, may excuse thee much; but as for me, my Fault is so

Christiana's Guilt.

much

The Second Part of

much the greater, for that I saw this Danger before I came out of the Doors, and yet did not provide for it where Provision might have been had. I am much to be blamed.

Mer. Then said Mercy, How knew you this before you came from Home? Pray open to me this Riddle.

Christ. Why, I will tell you: Before I set Foot out of Doors, one Night, as I lay in my Bed, I had a Dream about this: For methought I saw two Men, as like these as ever the World they could look, stand at my Bed's-Feet, plotting how they might prevent my Salvation. I will tell you their very

Christiana's Words: They said, ('twas when I was in my Troubles) *What shall we do with this Woman? For she cries out waking and sleeping for Forgiveness; if she be suffer'd to go on as she begins, we shall lose her, as we have lost her Husband.* This, you know, might have made me take heed, and have provided when Provision might have been had.

Mer. Well, said Mercy, as by this Neglect we have an Occasion ministred unto us; behold *Mercy* makes our Imperfections: So our Lord has taken Occasion thereby to make manifest the Riches of his Grace; for he, as we see, has follow'd us with unask'd Kindness, and has deliver'd us from their Hands that were stronger than we, of his meer good Pleasure.

Thus now, when they had talked away a little more Time, they drew near to an House which stood in the Way, which House was built for the Relief of Pilgrims, as you will find more fully related in the First Part of the Record of the *Pilgrim's Progress*: So they drew on towards the House (the House of the Interpreter

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and when they came to the Door, they heard a great talk in the House, then they gave ear, and heard, as they thought, *Christiana* mentioned by Name. For you must know, that there went along even before her, a Talk of her and her Children going on Pilgrimage. And this was the more pleasing to 'em, because they had heard that she was *Christi-*

Talk in the Interpreter's House about Christiana's going on Pilgrimage.

an's Wife. That Woman who was some Time ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still, and heard the good People within commending her, who they little thought stood at the Door. At last, *Christiana* knocked as she had done at the Gate before. Now when she had knocked, there came to the Door a young Damsel, named *Innocent*, and opened the Door, and looked, and behold two Women were there.

She knocks at the Door.

Damsel. Then said the Damsel to them, with whom would you speak in this Place?

Christ. *Christiana* answered, We understand that this is a privileged Place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be Partakers of that for which we at this Time are come; for the Day, as thou seest, is very far spent, and we are both to-Night to go any further.

The Door is opened to 'em by Innocent.

Damsel. Play what may I call your Name, that I may tell it to my Lord within?

Christ. My Name is *Christiana*; I was the Wife of that Pilgrim that some Years ago did travel this Way, and these be his four Children. This Maiden is also my companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her Name) and said to those within, can you think who is at the Door? There's *Christiana* and her Children, and

and her Companion, all waiting for Entertainment here. Then they leaped for Joy, and went and told their Master. So he came to the Door, and looking upon her, he said, *Art thou that Christiana whom Christian the good Man left behind him, when he betook himself to a Pilgrim's Life.*

Christ. I am that Woman that was so hard hearted as to slight my Husband's Troubles, and that left him to go on his Jourrey alone, and these are his four Children; but now I also am come, for I am convinced that no Way is right but this.

Interp. *Then is fulfilled that which is written of the Man that said to his Son, Go work in my Vineyard; and he said to his Father, I will not; but afterwards repented and went.*

Christ. Then said *Christiana*, so be it, Amen. God made it a true Saying unto me, and grant that I may be found at the last of him in Peace, without Spot, and Blameless.

Interp. *But why standest thou at the Door? Come in, thou Daughter of Abraham, we were talking of thee but now for Tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come, Maiden, come in, so he had them all into the House.*

So when they were within, they were bidden to sit down and rest them, the which, when they had done,

those that attended upon the Pilgrim in the House, came into the Room to see them. And one smiled, and another smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim: They then looked upon the Boys; they stroked them over their Faces with their Hand, in Token

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their kind Reception of them: They also carry'd it lovingly to Mercy, and bid them all welcome into their Master's House.

After a while because Supper was not ready, the Interpreter took them into his *Significant Rooms*, and shew'd them what *Christian*, *The Significant Christiana's*, Husband had seen some *Rooms*, time before. Here therefore they saw the Man in the Cage, the Man and his Dream, the Man that cut his Way through his Enemies, and the Picture of the biggest of all, together with the rest of those things that were then so profitable to *Christian*.

This done, and after those Things had been somewhat digested by *Christiana* and her Company, the Interpreter takes them apart again, and has them first into a Room, where was a Man that could not look no Way but downwards, with a Muck-rake in his Hand: Their stood also one over his Head, with a *Cælestial Crown* in his Hand, and proffer'd him that The Man with Crown for his Muck rake; but the Man the Muck-rake did neither look up, nor regard, but raked rake ex-to himself the Straws, the Small Sticks, pounded. and Dust of the Floor.

Then said *Christiana*, I persuade myself that I know somewhat the Meaning of this: For this is the Figure of a Man in this World. Is it not good Sir?

Interp. Thou hast said right, said he, and his Muck-rake doth shew his Carnal Mind. And, whereas thou seest him rather give heed to rake up straws and Sicks and the Dust of the Floor, than to what he says, that calls to him from above, with the *Cælestial Crown* in his Hand; it is to shew, That Heavens is but as a Fable to some, and that Things here are counted the only Things substantial. Now, whereas, it was also shewed thee, that

that the Man could look no Way but downwards: is to let thee know, That earthly Things, when they are with Power upon Mens Minds, quite carry the Hearts away from God.

Christiana's *Interp.* Then said *Christiana*, O deliver me from this Mock rake Prayer against the Mock rake.

Prov. 30. 8. Give me not Riches, is scarce the Prayer of one of Ten Thousand. Straws and Sticks, and Dust, with most, are the great Things now looked after.

With that *Mercy* and *Christiana* wept, and said, It alas! too true.

When the *Interpreter* had shew'd them this, he led them into the very best Room in the House; (a very brave Room it was) so he bid them look round about and see if they could find any thing profitable there.

Then they looked round and round. *Of the Spider.* For there was nothing to be seen but a very great Spider on the Wall, and they overlook'd.

Mercy. Then said *Mercy*, Sir, I see nothing; *Christiana* held her Peace.

Interp. But said the *Interpreter*, look again; therefore look'd again, and said, Here is not a Thing but an ugly Spider, who hangs by her Head upon the Wall. Then, said he, Is there but one Spider in all this spacious Room? Then the Water stood in *Christiana's* Eyes, for she was a Woman of quick Apprehension: And she said, Yes, Lord, there were more here than one. Yea, and Spiders, whose Venom is far more

Talk about the Spider. destructive than that which is in The *Interpreter* then look'd pleasant on her, and said, Thou hast said Truth. This made *Mercy* blush, and

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ys to cover their Faces; for they all began now to
herstand the Riddle.

Then said the Interpreter again. *The Spider* *worketh*
with her Hands, as you see, and is in King's Palace.

And wherefore is this recorded, but

show you, That how full of the Ve- *The Interpre-*
n of Sin soever you be, yet you may *ration.*

the Hand of Faith, lay hold of and

ell in the best Room that belongs to the King's

ase above

Christ. I thought, said *Christiana*, of something of

but I could not imagine it all. I thought, that

were like Spiders, and that we look'd like ugly

tures, in what fine Room soever we were; but

by this Spider, this venomous and ill favoured

ture, we were to learn how to act Faith, that came

to my Thoughts. That she worketh with Hands,

as I see, dwells in the best Room in the House.

has made nothing in vain.

When they seemed all to be glad; but the Water

in their Eyes: Yet they looked one upon another,

also bowed before the Interpreter.

He had them then into another Room, where was a

and Chickens, and bid them observe a while. So

the Chickens went to the Trough

to drink, and every time she drank, she

up her Head, and her Eyes to- *Of the Hen*
and Chickens.

Heaven. See, said he, what this

Chick doth, and learn of her to acknowledge

your Mercies come, by receiving them with

ing up. Yet again, said he, observe and look;

they gave heed, and perceived, that the Hen did

in a fourfold Method towards her Chickens.

1. She had a common Call, and that she hath all the Day

2. She had a special Call, and

3. She had but sometimes. 3. See Mat. 23. 27.

Warning Note. And, 4. She had

cry.

Now,

Now, said he, compare this Hen to your King, and these Chickens to his obedient ones. For answerable to her himself has his Methods, which he walketh in towards his People: by his common Call, he gives nothing; by his special Call he always has something to give; he also hath a brooding Voice for them that are under his Wing. And he has an Out-cry; to give the Alarm when he seeth the Enemy come. I chose my Darlings to lead you into the Room where such Things are, because you are Women, and they are for you.

Christ. Then Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-House, where was a Butcher killing of Sheep: And *Of the Butcher* behold the Sheep was quiet, and took *and the Sheep.* her Death patiently. Then said the *Interpreter*, You must learn of this Sheep to suffer, and to put up Wrongs without Murmurs and Complaints. Behold how quietly she takes her Death, and without objecting, she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

After this, he led them into a Garden, where was great Variety of Flowers: And he said, Do you see these? So *Christiana* said, Yes. Then said *Of the Garden.* he again, Behold the flowers are diverse in Stature, in Quality, and Colour, in Smell, and Virtue, and some are better than some: And so where the Gardener has set them, there they stand and quarrel not with one another.

Again, he had them into his Field, which he sowed with Wheat and Corn: But when they began the Tops of all was cut off, only *Of the Field.* Straw remained, he said again, The Ground was dugged, and plowed, and sowed, but what shall we do with the Crop? Then

Christiana

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Christiana, burn some and make much of the rest. Then the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under Foot of Men: beware in this you condemn not yourselves.

Then as they were coming in from the road, they espied a little *Robin* with a great Spider in his Mouth: So the *Interpreter* said, Look here: So they looked, and *Mercy* wonder'd; but *Christiana* said,

Of the Robin and the Spider.

What a Disparagement is it for such a little pretty Bird, as the *Robin-Red-Breast* is, he being also a little above many that loveth to maintain a kind of Fellowship with Men; I had thought they had lived upon crumbs of Bread, or upon other such harmless Matter; and yet he is made him worse than I did.

The *Interpreter* then replied, This *Robin* is an Emblem, very apt to set forth some Professors by; for to wit they are, as this *Robin*, pretty of Note, Coach and Carriage: They seem also to have a very great Love for Professors that are sincere; and above all other to desire to sociate with them, and to be in their Company, as if they could live upon the good man's Crumbs. They pretend also that therefore it is, they frequent the House of the Godly, and the Ordinaments of the Lord: But when they are by themselves, as the *Robin*, they can catch and gobble up Spiders, they can change their Diet, and swallow down Sin like Water.

Pray and you will get at that which yet lies unregarded.

when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the *Interpreter* would either show or tell of other things that are profitable.

Then

Then the *Interpreter* begun and said: The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamefomely he goes to the Slaughter; and the more healthy a lusty Man is, the more prone he is unto Evil.

There is a Desire in Women to go neat and fine, and it is a comely Thing to be adorn'd with that, that in God's Sight is of great Price.

'Tis easier watching a Night or two, than to sit up a whole Year together: So 'tis easier for one to begin to profess well than to hold out as he should to the End.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest Value in the Vessel; but who will throw the best out first? None but he that feareth no God.

One Leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat or Barley.

If a Man would live well, let him fetch his last Day to him, and make it always his Company-keeper.

Whispering and Change of Thoughts, proves that Sin is in the World.

If the World, which God sets light by, is counted a Thing of that worth with Men, what is Heaven that God commendeth?

If the Life that is attended with so many Troubles is so loath to be let go by us, what is the Life above?

Every Body will cry up the Goodness of Men, but who is there that is, as he should be, affected with the Goodness of God?

We feld, m sit down to Meat, but we eat and leave. So there is in Jesus Christ, more Merit and Righteousness, than the whole World has need of.

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When the *Interpreter* had done, he takes them out into his Garden again, and had them to a Tree whose Inside was all Rotten and gone, and yet it grew and had Leaves. Then said *Mercy*, What means this? This Tree, said he, whose Outside is fair, and whose Inside is Rotten, is it to which many be compared that are in the Garden of God: Who with their Mouths speak high in Behalf of God, but indeed will do nothing for him; whose Leaves are fair; but their Hearts good for nothing but to be Tinder for the Devil's Tinder-Box.

*Of the Tree
that is Rotten
at heart.*

Now Supper was ready, the Table spread, and all Things set on board; so they sat down and did eat, when one had given Thanks. And the *Interpreter* did usually entertain those that lodged with him with Musick at Meals; so the Minstrels played. There was also one that did sing, and a very fine Voice he had. His Song was this:

*They are at
Supper.*

*The Lord is only my Support,
And he that doth me feed:
How can I then want any Thing,
Whereof I stand in Need?*

When the Song and Musick was ended, the *Interpreter* asked *Christiana*, What it was that first did move her thus to betake herself to a Pilgrims Life. *Christiana*, answered, *First*, The Loss of my Husband came into my Mind, at which I was heartily grieved: But all that was but natural Affection. Then after that came the Troubles and Pilgrimage of my Husband into my mind, and how like a Churl I had carried him as to that. So Guilt took hold of my Mind and would have drawn me into the end; but at that opportunity, I had a Dream of the Well-being of my Husband

Talk at Supper. A representation of Christiana's Experience.

The Second Part of

Husband, and a Letter sent me by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together, so wrought upon my Mind, that they forced me to this Way.

Interp. But met you with no Opposition before you set out of Doors?

Christ. Yes: a Neighbour of mine, one Mr. Timorous (she was Kin to him that would have persuaded my Husband to go back, for fear of the Lions) She also so befooled me, for, as she called it, my intended desperate Adventure; she also urged what she could too dishearten me from it, the Hardship and Troubles that my Husband met with in the Way; but all this I got over pretty well. But a Dream, that I had of Two ill looked Ones, that I thought did plot how to make me miscarry in my Journey, that hath troubled me: Yea, it still runs in my Mind, and makes me afraid of every one that I meet, lest they should meet me to do me a Mischief, and to turn me out of my Way. Yea, I may tell my Lord, though I would not every Body knew it, that between this and the Gate by which we got into the Way, we were both so sorely assailed that we were made to cry out Murder; and the Two that made this Assault upon us, were like the Two that I saw in my Dream.

Then said the *Interpreter*, Thy Beginning is Good, thy latter End shall greatly increase.

A Question put to Mercy. So he addressed him to Mercy, and said unto her, And what moved thee to come hither, Sweetheart?

Mercy. Then Mercy blushed and trembled, and for a while continued silent.

Interp. Then said he, Be not afraid, only believe, and speak thy Mind,

Mercy

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Merry Then she began and said,
Truly, Sir, my Want of Experience *Mercy's An.*
 is that which makes me covet to be in *swr.*
 Silence, and that also that fills me with
 Fears of coming short at last. I cannot tell of Visions
 and Dreams, as my Friend *Christiana* can: Nor
 now I what it is to mourn for my refusing of the
 Counsel of these that were good Relations.

Interp. What is it then, dear Heart, that hath pre-
 ailed with thee to do as thou hast done?

Mercy. Why, when our Friend here was packing up
 to be gone from our Town, I and another went acci-
 dentally to see her. So we knocked at the Door, and
 went in. When we were within, and seeing what she
 was a doing, we asked what was her Meaning? She
 said, she was sent for to go to her Husband; and
 then she up and told us how she had seen him in a
 dream, dwelling in a curious Place, among *Immer-*
s, wearing a Crown; playing upon a Harp, eating
 and drinking at his Princes Table, and singing Praises
 to him for the bringing him thither, &c. Now me-
 thought while she was telling these Things unto us, my
 heart burned within me. And I said in my Heart
 this be true, I will leave my Father and my Mother,
 and the Land of my Nativity, and will if I may, go
 along with *Christiana*.

So I ask'd her farther of the Truth of these Things,
 and if she would let me go with her, for I saw now,
 that there was no Dwelling, but with the Danger of
 ruin, any longer in our Town. But yet I came away
 with a heavy Heart, not for that I was unwilling to
 come away; but for that so many of my Relations were
 left behind.

And I am come with all the Desire of my Heart, and
 will go, if I may, with *Christiana* unto her Husband,
 and his King.

Inter. Thy setting out is Good, for thou hast give Credit to the Truth; thou art a *Ruth*, who did for the Love she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the Land of her Nativity, to come out and go with a People she knew not before, *Ruth* 2. 11, 12. *The Lord recompence thy Work and full Reward be given to thee of the Lord God of Israel, under whose Wings thou art come to trust.*

Now Supper was ended, and Preparation was made for Bed, the Women were laid singly alone, and the Boys by themselves, Now when *Mercy* was in Bed, she could not sleep for Joy, for that now her Doubts of missing at last, were removed farther from her than ever they were before. So she lay blessing and praising God, who had such Favour for her.

In the Morning they rose with the Sun, and prepared themselves for their Departure; but the *Interpreter* would have them tarry a while, for said he, you must go orderly from hence. Then said he to the Damsel that first opened unto them, Take them and have them into the Garden to the Bath, and there wash them, and make them clean from the Soil, which they may have gathered by Travelling.

Then *Innocent* the Damsel, took them and led them into the Garden, and brought them to the Bath; so she told them, That they must wash and be clean, for so her Master would have the Women to do, that called at his House as they were going a Pilgrimage. Then they went in and washed, yea, they and the Boys and all; and they came out of that Bath, not only sweet and clean, but also much enliven'd and strengthen'd in their Joints: So when they came in, they looked fairer a deal, than when they went out to the washing.

When

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When they were returned out of the Garden from the *Bath*, the *Interpreter* took them, and looked upon them, and said unto them, Fair as the Moon. Then he called for the Seal, wherewith they used to be sealed that were washed in the *Bath*. So the Seal was brought, and he set his Mark upon them, that they might be known in the Places whither they were yet to go : Now the Seal was the Contents and Sum of the *Passover*, which the Children of *Israel* did eat. *Ex.* 13. 8, 9, 10. when they came out of the Land of *Egypt*; and the Mark was set between their Eyes. This Seal greatly added to their Beauty, for it was an Ornament to their Faces.

They are Sealed

Then said the *Interpreter* again to the Damsel that waited upon the Women, Go into the Vestry, and fetch out Garments for these People : So she went and fetched out white Raiment, and laid it down before him ; so he commanded them to put it on. It was fine Linnen, white and clean.

They are Cloathed.

When the Women were thus adorned, they seemed to be a Terror one to the other ; for that they could not see that Glory each one in her self which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am, said one ; and you are more comely than I am, said another. The Children stood also amazed, to see in what Fashion they were brought.

True Humility.

The *Interpreter* then called for a Servant of his, the *Great-beard*, and bid him take Sword, and Helmet, and Shield, and take these my Daughters, said he, and conduct them to the House called *Beautiful*, at which Place they will rest next. So he took his Weapons, and went before them, and the *Interpreter* said, Good speed. Those also that belonged to the Family,



Behold here now the Sickful are a Sign.
 Hung up, cause Holy Ways they did decline :
 See here too how the Child doth play the Man.
 And Weak grows Strong, when Great heart leads the Van.

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sent them away with many a good wish. So, they went on their Way and sang :

*This Place has been our second Stage,
Here we have been heard, and seen,
Those good Things, that from Age to Age,
To others hid have been.*

*The Dungle Raker, Spider, Hen,
The Chicken too to me*

*Hath taught a Lesson, let me then,
Conformed to it be,*

*The Butcher, Garden, and the Field,
The Robin and his Bait,*

*Also the Rotton Tree doth yield
Me Argument of Weight;*

*To move me for to Watch and Pray,
To strive to be Sincere,*

*To take my Cross up Day by Day,
And serve the Lord with Fear.*

Now I saw in my Dream, That those went on and Great-heart before them; so they went and came to the Place where Christian's Burthen fell off his Back, and tumbled into a Sepulchre. Here then

they made a Pause, here also they blessed God. Now said Christiana, it

comes to my Mind what was said to us at the Gate, to wit, That we should have Pardon by Word and Deed; by Word, that is, by the Promise; by Deed, to wit in the Way it was obtained. What the Promise is, of that I know something: But what it is to have Pardon by Deed, or in the Way that it was obtained, Mr. Great-heart, I suppose you know, which if you please, let us hear your Discourse thereof.

The Second Part of

*A Comment
upon what was
said at the
Gate, or a Dis-
course of our
being justified
by Christ.*

Great-heart, Pardon by the Deed done, is Pardon obtained by some one for another that hath need thereof: Not by the Person pardoned, but in the Way. saith another, in which I have obtain'd it. So then to speak to the Question more at large, the Pardon that you and *Mercy*, and these Boys have attained by another; to wit by him that let you in at that Gate: And he hath obtained it in this double Way. He has performed Righteousness to cover you and spilt Blood to wash you in.

Christ. But if he parts with his Righteousness to us, What will he have for himself?

Great-heart He has more Righteousness than you have need of, or than he needeth himself.

Christ. Pray make that appear.

Great-heart. With all my Heart, but first I must premise, That he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is Essential to that Nature. So that one may as easily cause the Natures to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore we are not made Partakers, so as that they, or any of them should be put upon us, that we might be made Just and lively thereby. Besides these, there is a Righteousness which this Person has, as these two Natures are joined in one. And this is not the Righteousness of the God-Head, as distinguished from the Manhood: Nor the Righteousness of the Manhood as distinguished from the Godhead, but a Righteousness which standeth in the Union of both Natures; and may

may properly be called the Righteousness that is essential to his being prepared of God to the Capacity of the Mediatory Office, which he was entrusted with. If he parts with his first Righteousness, he parts with his *God-head*. If he parts with his second Righteousness he parts with the Purity of his *Manhood*. If he parts with third, he parts with that perfection which capacitates him to the Office of Mediation. He has therefore another Righteousness, which standeth in *Performance*, or Obedience to a revealed Will. And that is he puts upon Sinners, and that by which they are covered. Wherefore he saith, *As by one Man's Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous*, Rom. 5: 19.

Christ. But are the other Righteousnesses of no Use to us?

Great-heart. Yes, for tho' they are essential to his Nature and Office, and cannot be communicated unto another, yet 'tis by Virtue of them that the Righteousness that justifies, is for that purpose efficacious. The *Righteousness* of his *Manhood* giveth Capacity to his Obedience to justify, and the Righteousness that standeth in the Union of those two Natures to his Office, giveth Authority to that Righteousness to do the Work for which it was ordained.

So then here is a Righteousness that Christ, as God has no need of; for he is God without it: Here is a Righteousness, that Christ as Man has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness, that Christ as God-Man has no need of; for he is perfectly so without it. Here then is a Righteousness, that Christ, as God and as God-Man, has no need of, with Reference to himself, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore

The Second Part of

fore giveth it away. Hence 'tis called the Gift of Righteousness. This Righteousness, since Christ Jesus the Lord has made himself under the Law, must be given away; for the Lord doth not only bind him that is under it *to do justly*; but to use Charity, Rom 5. 17. Wherefore he must, or ought by the Law, if he hath two Coats, to give one to him that hath none. Now our Lord indeed hath two Coats, one for himself and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christians* and *Mercy*, and the rest of you that are here, doth your Pardon come by *Deed*, or by the *Work* of another Man? Your Lord Christ is he that worked, and hath given away what he wrought for, to the next poor Beggar he meets.

But, again, in order to pardon by *Deed* there must something be paid to God as a Price as well as something prepar'd to cover us withal. Sin has delivered us up to the just Course of a Righteous Law: Now from this Course we must be justified by way of Redemption, a Price being paid for the Harms we have done, and this is by the Blood of your Lord, who came and stood in your Place and Steed, and died your Death for your Transgressions. Thus has he ransomed you from your Transgressions, by Blood, and covered your polluted and deformed Souls with Righteousness, Rom. 8. 31. For the Sake of which, God passeth by you, and will not hurt you, when he comes to judge the World, Gal. 13. 13.

Christ. This is brave, now I see that there was something to be learn'd by our being pardoned by *Work* and *Deed*, Good *Mercy* let us labour to keep this Mind, and my Children, do you remember it also. But, Sir, was not this it that made my good *Christian's* Burden fall from off his Shoulder, and that made him give three Leaps for Joy.

Great

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A7

Great-heart. Yes, 'twas the belief of this that cut those Strings, that could not be cut by other Means, and 'twas to give him a Proof of the Vertue of this, that he was suffered to carry his Burden to the Cross.

How the Strings that bound Christian's Burden to him were cut.

Christ. I thought so, for tho' my Heart was lightful and joyous before, yet it is ten times more ligh some and joyous now. And I am persuaded by what I have felt, tho' I have felt but little as yet, That if the most burdened Man in the World was here, and did see and believe as I now do, 'twould make his Heart more merry and blithe.

Great-heart. There is not only Comfort, and the Ease of a Burden brought down, by the Sight and Consideration of these, but an endeared Affection begot in us by it: for who can, if he doth but once think that Pardon comes not only by Promise, but thus; but be affected with the Way and Means of Redemption, and so with the Man that hath wrought it for him.

How Affection to Christ is begot in the Soul.

Christ. True. methinks it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou blessed one. Thou deservest to have me, thou hast bought me: Thou deservest to have me all, thou hast paid for me Ten Thousand times more than I am worth. No marvel that this made the

1 Part, p. 54. Cause of Admiration.

Water stand in my Husband's Eyes and that it made him trudge so nimbly on, I am persuaded he wished me with him; but vile wretch that I was, I let him come all alone? O Mercy, that thy Father and Mother were here; yea, and, Mr. Timourous also: Nay, I will now with all my Heart, that here was Madam Wanton too, surely, surely their Heart, would be affected; nor could the Fear of the one, nor the powerful Lusts of the other, prevail with them to Home again, and refuse to become good Pilgrims.

The Second part of

Great-heart. You speak now in the warmth of your Affection, Wil it, think you, be always thus with you? Besides that is not communicated to every one, nor to every one that did see your JESUS bleed.

*To be affected
with Christ,
and with what
he has done,
is a thing Spe-
cial.*

There were that stood by and that saw the Blood run from the Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their Hearts against him. So that all that you have my Daughters, you have by peculiar Impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the Chicken by her common Call, gizes no Meat to her Chickens. This you have therefore by a special Grace.

Now I saw still in my Dream, That they went on until they were gone to the Place that *Simple, Sloth, and Presumption*, lay and slept in when *Christian* went by on Pilgrimage: And behold they were hanged up in Irons a little Way off, on the other side.

Mercy. Then said *Mercy* to him that was their Guide and Conductor, What are these three Men? And for what are they hanged there?

Great-heart. These three Men, were Men of bad Qualities, they had no Mind to be Pilgrims themselves, and whomsoever they could they hindred; they were for Sloth and Folly themselves, and whomsoever they could perswade, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by, they are hang'd.

Now

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Mercy. But could they perswade any one to be of their Opinion?

Great-heart. Yes, they turned several out of the Way. There was *Slow-pace*, that they perswaded to do as they. They also prevailed with one *Short-mind*, with one *No-heart*, with one *Linger-after-Lust*, and with one *Sleepy-head*, and with a young Woman, her Name was *Dull*, to turn out of the Way, and

Their Crime whom they prevailed upon to turn out of the Way.

become as they. Besides they brought up an ill Report of your Lord, perswading others, that he was a hard Task-Master. They also brought up an evil Report of the Good Land, saying, That it was not half so good, as some pretended it was. They also began to villify his Servants, and to count the best of them meddlesome, troublesome, busy Bodies: Further, they would call the Bread of God Husks, the Comfort of his Children Fancies, the Travel and Labour of Pilgrims, Things to no Purpose.

Christ. Nay, said *Christiana*, if they were such, they should never be bewailed by me, they have but what they deserve; and I think it well that they stand near the Highway, that others may see and take Warning. But had it not been well if their Crimes had been engraven on some Pillar of Iron or Brass, and left here, where they did their Mischiefs, for a Caution to other bad Men?

Great-heart. So it is, you may well perceive, if you go but a little to the Wall.

Mercy. No, no, let them hang, and their Names rot, and their Crimes live for ever against them; I think it is a high Favour that they are hanged before they came hither; Who knows else what they might have done to such poor Women as we are? Then he turned it into a Song, saying,

Now

Now

The Second Part of

Now then you three hang there, and be a Sign
 To all t'at shall against the Truth combine :
 And let him that comes after, fear this End,
 If unto Pilgrims he is not a Friend.
 And thou, my Soul, of all such Men beware,
 That unto Holiness Opposer are.

Thus they went on, 'till they came
 at the Foot of the Hill Difficulty, where
 1 part p. 61 again their good Friend, Mr. Great-
 Ez: k. 34, 18, heart, took an Occasion to tell them
 'Tis difficult what happened there when Christian
 get ing of good himself went by. So he had them
 Doctrine in er. first to the Spring, Lofa th he, this is
 ronecus Times. the Spring that Christian drank of before
 he went up this Hill, and then it was clear and good,
 but now it is dirty with the Feet of some that are
 not desirous that Pilgrims here should quench their
 Thirst: Thereat Mercy said, and why so Envious trow?
 But said their Guide, it will do, if taken up and put
 into a Vessel that is sweet and good, for then the Dirt
 will sink to the Bottom, and the Water come out by
 it self more clear. Thus therefore Christiana and her
 Companions were compeli'd to do. They took it up,
 and put it into an Earthen Pot, and so let it stand till
 the Dirt was gone to the Bottom, and then they drank
 thereof.

Next he shewed them the two By-ways that were
 at the Foot of the Hill, where Formality and Hypocri-
 sy lost themselves. And said he, these are dangerous
 Paths: Two were here cast away
 By Paths tho' when Christian came by. And altho'
 barred up will not you see these Ways are since stop-
 keep all from go- up with Chains, Post and a Dirch
 ing in them. yet there are them that will chun-
 to adventure here, rather than take
 the Pains to go up this Hill,



Christian Slept and dropt his Roll.

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Christ. The Way of Transgressors is hard, Prov. 13. 15. 'Tis a Wonder they can get into their Ways without Danger of breaking their Necks.

Great-heart. They will venture, yea, if at any Time any of the King's Servants do happen to see them, and doth call upon them, and tell them, That they are in the wrong Ways, and do bid them beware of the Danger, then they will railingly return them an Answer and say, *As for the Way that thou hast spoken unto us in the Name of the King, we will not hearken unto thee, but we will certainly do whatsoever Thing goeth out of our Mouths, &c. Jer. 44. 16, 17.* Nay, if you look a little farther, you shall see that these Ways are made Cautionary enough, not only by these Posts, Ditch and Chain, but also by being hedged up, yet they will chuse to go there.

*The Reason
why some do
chuse to go
in by By-Paths,
Prov. 15. 19.*

Christ. They are idle, they love not to take Pains, up Hill-way is pleasant to them. So it is fulfilled unto them, as 'tis written, *The Way of the Slothful Man is a Hedge of Thorns: Yea, they will rather chuse to walk upon a Snare, than to go up this Hill, and the rest of this Way to the City.*

Then they set forward, and began to go up the Hill, and up the Hill they went; but before they got up to the Top, *Christiana* began to pant, and said

*The Hill puts
the Pilgrims
-o it.*

I dare say this is a breathing Hill no marvel if they that love their Ease more than their Souls, chuse themselves a smoother Way. *The* said *Merey*. I must sit down; all

the least of the Children began to cry. Come, come said *Great-heart*, sit not down here, for a little above is the Prince's Arbour. Then he took the little Boy by the Hand, and led him thereto.

With

When they were come to the *Arbour*, they were very willing to sit down, for they were all in a pelting Heat. Then said *Mercy*, How sweet is Rest to them that Labour. And how good is the Prince of Pilgrims to provide Resting Places for them? of this *Arbour* I have heard much; but I never saw it before. But here let us beware of Sleeping: For as I have heard, for that it cost poor *Christian* dear.

They sit in the Arbour.
1 Part. p.
62, 63. Mat.
11, 28.

Then said Mr. *Great-heart* to the little Ones, Come, my pretty Boys, how do you do? What think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of *The little Boy's Heart*; but I thank you for lending me *Answer to the Hand* at my Need. And I remember now what my Mother hath told me, namely, that the Way to Heaven is as a Ladder, and the Way to Hell is down Hill. But I had rather go up the Ladder to Life, than Town the Hill to Death.

The little Boy's Answer to the Guide, and also to Mercy.

Then said *Mercy*, but the Proverb is, *to go down the Hill is ease*: but *James* Which is hard, (for that was his Name) *The* est, up Hill or down Hill. *ay* is comig, when to my Opinion, *ing down Hill* will be the hardest all.

Christ. Come said *Christiana*, will you eat a Bir, to sweeten your Mouths while you set here to rest your Legs? I have here a Piece of Pomegranate, which Mr. Interpreter put into my Hand, just when I came out of his Doors; he gave me also a piece of an Honeycomb, and a little Bottle of Spirits; I thought he gave you something, said *Mercy*, because he called it aside. Yes, so he did, said the other: But said *Christiana*, it shall be still as I said it should, when at first:

They refresh themselves.

we came from Home ; thou shalt be a Sharer in all the Good that I have, because thou so willingly didst become my Companion. Then she gave to them and they did eat, both *Mercy* and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir, will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return : Much Good may what you have do to you. At Home I eat the same every Day Now when they had eaten and drunk, and had chatted a little longer, their Guide said to them; The Days wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before;

but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy* I think this is a losing Place, of Spirits.

Here *Christian* lost his Roll, and here *Christiana* left her Bottle behind her : Sir, What is the Cause of this? So their Guide made answer, and said, the Cause is Sleep or Forgetfulness; some Sleep when they should keep awake, and some forget when they should remember; and this is the very Cause, why often at the Resting Places, some Pilgrims, in some Thing come off Losers. Pilgrims should watch, and remember whath they have already received under their

greatest Enjoyments; but for want of doing so, oftentimes their Rejoycing ends in Tears, and their Sun shine in a Cloud; witness the Story of *Christiana*

at this Place.

When they were come to the Place where *Mistress* and *Timorous* met *Christian*, to persuade him to go back for fear of the Lions: they perceived as it were a Stage and before it towards the Road, a broad Plate with Copy of Verses written the on, and underneath, the Reason of raising up of that Stage in that Place, rendered. The Verses where these.

Let him that sees that Stage, take heed,
Unto his Heart and Tongue :
Lest, if he do not, here he speed
As some have long ago.

The Words underneath the Verse were, This Stage was built to punish such upon, who thro' Timorousness or Mistrust, shall be afraid to go further on Pilgrimage. Also on this Stage, both Mistrust and Timorous were burnt through the Tongue with a hot Iron, for endeavouring to hinder Christian on his Journey.

Then said Mercy, This is much like to the Saying of the beloved, Psal. 120. 3, 4. *What shall be given unto thee? Or what shall be done unto thee, thou false Tongue? Sharp Arrows of the Mighty, with Coals of Juniper.*

So they went on till they came within Sight of the Lions. Now Mr. Great-heart was a strong Man, so he was not afraid of a Lion: But yet when they were come up to the Place where the Lions were the Boys that went before were glad to crige behind, for they were afraid of the Lions, so they slept back and went behind. At this their Guide smiled, and said, how now, my Boys, do you love to go before when no Danger doth approach, and love to come behind so soon as the Lions appear?

Now, as they went on, Mr. Great-heart drew his Sword, with intent to make a Way for the Pilgrims, in Spight of the Lions. Then there appeared one, that it seems had taken upon him to back the Lions, and he said to the Pilgrims Guide, What is the Cause of your coming hither? Now the Name of that Man was Grim,

1 Part, p 69.
An Emblem of
those that go on
bravely when
there is no dan-
ger, but shrink
when Troubles
come.

Of Grim the
Giant, and of
his back fig the
Lions.

or Bloody-man, because of his slaying of Pilgrims, and he was of the Race of the Giants.

Great-heart. Then said the Pilgrim's Guide, These Women and Children are going on Pilgrimage, and this is the Way they must go, and go it they shall, in spite of thee and the Lions.

Grim. This is not their Way, neither shall they go therein. I am come forth to withstand them, and to that End, will back the Lions.

Now to say the Truth, by Reason of the Fierceness of the Lions, and of the Grim Carriage of him that did back them, this Way had of late lain much unoccupied, and was almost all grown over with Grass.

Christ. Then said *Christiana*, Though the Highways have been unoccupied heretofore, and though the Travellers have been made in Times past, to walk through By-paths, it must not be so now I am risen, Now I am risen a Mother in Israel, Judges 5, 6, 7.

Grim. Then he swore by the Lions, but it should, and therefore bid them turn aside, for they should not have Passage there.

Great-heart. But their Guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to retreat.

A Fight betwixt Grim and Great-Heart.

Grim. Then said he, (that attempted to back the Lion) will you slay me upon mine own Ground.

Great-heart. 'Tis the King's Highway that we are in, and in this Way it is that thou hast placed the Lions; but these Women, and these Children, tho' weak, shall hold on their Way in spite of thy Lions. And

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with that he gave him again a downright Blow, and brought him upon his Knees. With this Blow he also broke his Helmet, and with the next cut off an Arm. Then did the Giant roar so hideously, that his Voice frighted the Women, and yet they were glad to see him lie sprawling upon the Ground.

Now the Lions were chained, and so *The Victory.* of themselves could do nothing. Where-

fore when old Grim, that intended to back them, was dead, Great-heart said to the Pilgrims, Come now, follow me, and no Hurt shall happen unto you from the Lions. They therefore went on, but the Women trembled as they passed by them; the

Boys also looked as if they would die; *They pass by* but they all got by without further *the Lions.* hurt.

Now when they were within sight of the Porter's Lodge, they soon came up unto it; but they made the more Haste after this, to go thither, because 'tis dangerous Travelling there in the Night. So when they were come to the Gate, the Guide

knocked, and the Porter cry'd, Who's *They come to* there? But as soon as the Guide had *the Porter's* said, It is I, he knew his Voice, and *Lodge.* came down; (for the Guide had oft

before that come thither as a Conductor of Pilgrims) when he was come down, he opened the Gate, and seeing the Guide standing just before it, (for he saw the Women, for they were behind him) he said

to him, How now Mr Great-heart, what is your Business here so late at Night? I have brought, said he, the Pilgrims hither, where, by Lord's Command-

ment, they must lodge! I had been here *Great-heart* the Time ago, had I not been op- *attempts to go* pressed by the Giant that used to go back *back.* the Lions. But I, after a long and te-

rious Combat with him, have cut him off, and brought the Pilgrims hither in Safety.

Porter

Porter. Will you not go in, and stay till Morning?

Great-heart. No, I will return to my Lord to Night.

Christiana. Oh, Sir; I know not how
The Pilgrims to be willing you should leave us in
implore his our Pilgrimage, you have been so faith-
Company still. ful, and so loving to us, you have
 fought so stoutly for us, you have been
 so hearty in counselling us, that I shall never forget
 your Favour towards us.

Mercy. Then said *Mercy*, O that we might have thy
 Company to our Journey's End! How can such poor
 Women as we, hold out in a Way so full of Troubles
 as this Way is, without a Friend and Defender?

James. Then said *James*, the youngest of the Boys,
 Pray, Sir, be persuaded to go with us, and help us,
 because we are so weak, and the Way so dangerous as
 it is.

Great-heart. I am at my Lord's Commandment; If
 he shall allot me to be your Guide quite through, I
 will willingly wait upon you; but here you failed at
 first; for when he bid me come thus far with you
 then you should have begged me of him to have Grant-
 ed your Request. However at present I must with-
 draw, and so, good *Christiana*, *Mercy*, and my brave
 Children, Adieu.

Then the *Porter*, *Mr. Watchful*, ask'd *Christiana* of
 her Country, and of her Kindred, and she said, I came
 from the City of Destruction, I am a Widow Woman,
 and my Husband is dead, his Name was *Christian* the
 Pilgrim. How said the *Porter*, was he your Husband?
 Yes, said she, and these are his Children; and this point-
 ing to *Mercy*, is one of my Towns-Women. Then
 the *Porter* rang his Bell; as at such time he is wont
 and

And there came to the Door one of the Damsels, whose Name was *Humble-mind*. And to her the Porter said, To tell it within, That *Christiana*, the Wife of *Christian*, and her Children, are come hither on Pilgrimage. She went in therefore and told it. But, oh, what Noise for Gladness was therein, Joy at the Noise when the Damsel did but drop that Word out of her Mouth. of the Pilgrims coming.

So they came with haste to the Porter, for *Christiana* stood still at the Door: then some of the most grave said unto, Come in *Christiana*, come in, thou Wife of that good Man, come in thou blessed Woman, come in, with all that are with thee. So she went in, and they showed her that were her Children and her Companions. Now, when they were gone in, they were had into a very large Room where they were bidden to sit down: So they sat down, and the Chief of the House came called to see and welcome the Guests. When they came in, and understanding who *Christiana's* they were, did salute each other with a *Love is kind-*ness, and said, Welcome, ye Vessels of *ledat the sight* Grace of God, welcome to us your of one another.

Now, because it was somewhat late, and because Pilgrims were weary with their Journey, and all made faint with the Sight of the Fight, and of the terrible Lions, therefore they desired as soon as might to prepare to go to Rest, *Exod. 12, 31*. Nay, said one of the Family, refresh yourselves with a Morfel Meat: For they had prepared for them a Lamb with the accustomed Sauce belonging thereto, *John 1*. For the Porter had heard before of their coming and had told it to them within. So when they supped, and ended their Prayers with a Psalm, they desired they might go to Rest. But let us, said *Christiana*, if we may be so bold as to choose, be in that

that Chamber, that was my Husband's
1 Part p. 8 2 when he was here; so they had them
 up thither, and they all lay in a
 Room. When they were at Rest, *Christiana* and *Mercy*
 entered into Discourse about Things that were con-
 venient.

Christ. Little did I think once when
Christ's Bosom my Husband went on Pilgrimage,
is for all that I should ever have followed him.
Pilgrims.

Mercy. And you as little thought of
 lying in his Bed, and in his Chamber to rest, as you
 do now.

Christ. And much less did I ever think of seeing his
 Face with Comfort, and of Worshipping the Lord
 the King with him, and yet now I believe I shall.

Mercy. Hark, dont you hear a Noise?

Christ. Yes, 'tis I believe, a Noise of Musick for
 Joy that we are here.

Mercy. Wonderful! Musick in the
Musick. House, Musick in the Heart, and Mu-
 sick also in Heaven for Joy we are

here.

Thus they talked a while, and then betook them-
 selves to Sleep. So in the Morning when they were
 awake, *Christiana* said to *Mercy*,

Christ. What was the Matter that
Mercy'did you did laugh in your Sleep to Night
laugh in her I suppose you was in a Dream.
Sleep.

Mercy. So I was, and a sweet
 Dream it was; But are you sure
 laughed?

Christ. Yes, you laughed heartily; but prithee
Mercy, tell me thy Dream.

Mercy's I was a Dreaming that I
Dream. all alone in a solitary Place, and was
 bemoaning of the Hardness of my
 Heart.

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Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearken'd; and I went on bemoaning the Hardness of my Heart. At this, some of them laughed at me, some call'd me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said, *Mercy, What aileth thee?* Now when he had heard me make my Complaint, he said, *Peace be to thee*: He also wiped my Eyes with his Handkerchief, and clad me in Silver and Gold, *Ezek. 16. 8, 9, 10, 11.* He put a Chain about my Neck, and Ear-Rings in my Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said, *Mercy, come after me.* So he went up, and I followed, till we came at a Golden Gate. Then he knocked, and when they within had opened, the Man went in, and followed him up to a Throne, upon which one sat, and he said to me, *Welcome Daughter.* The Place looked bright and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there; so I awoke from my Dream. But did I laugh?

Christ. Laugh! Ay, and well you might to see your self so well. For you must give me leave to tell you, that it was a good Dream, and that as you have begun to find the first Part true, so you shall find the second at last. God speaks once, yea twice, yet Men perceive it not; in a Dream, in a Vision of the Night, when deep Sleep falleth upon Men, in slumbering upon the Bed, *Job 33. 14, 15.* We need not, when a Bed lie awake to talk with God, he can visit us while we sleep and cause us then to hear his Voice. Our hearts often wakes when we sleep, and God can speak to that either

D.

by

The Second Part of

by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well, I am glad of my Mercy glad of Dream, for I hope e'er long to see it
her Dream. fulfill'd.

Christ. I think it is now high Time to rise.

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the Proffer. I am the willing-
or to stay a while here, to grow better acquainted with these Maids, *Prudence*, *Piety*, and *Charity*.

Christ. We shall see what they will do. So when they were up and ready, they came down, and they asked one another about their Rest.

Mercy. Very good, said *Mercy*, it was one of the best Night's Lodging that ever I had in my Life.

Then said *Prudence* and *Piety*, if you will be per-
swaded to stay here a while, you shall have what the House will afford.

Charity. Ay, and that with a very
They stay good Will, said *Charity*. So they con-
some Time. sented; and stayed there about a
Month, or above. And because *Pru-*
Prudence de- dence would see how *Christiana* had
sires to cate- brought up her Children, she asked
chise Christi- Leave of her to Catechise them: So
ana's Children she gave her free Consent. Then she
began with the youngest.

Prud. And she said, Come *James*, Canst thou tell
me, who made thee?

James cate- *James.* God the Father, God the
chised. Son, and God the Holy Ghost.

Prud. Good Boy. And canst thou
tell who saved thee

James

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James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good Boy still But how doth God the Father save thee?

James. By his Grace.

Prud. How doth God the Son save thee?

James. By his Illumination, by his Renovation, and by his Preservation.

Then said Prudence to Christiana, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply Joseph catechise myself to the next youngest.

Prud. Then she said, come Joseph, for his Name was Joseph, Will you let me catechise you?

Joseph. With all my Heart.

Prud. What is Man?

Joseph. A reasonable Creature, made for by God, as my Brother said.

Prud. What is supposed by this Word, saved?

Joseph. That Man, by Sin, has brought himself in to a State of Captivity and Misery.

Prud. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its Clutches, but God; and that God is so good and loving to Man, as to pull him indeed of this miserable State.

Prud. What is God's Design in saving poor Adam?

Joseph. The Glorifying of his Name, his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Prud. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

The Second Part of

Good Boy, *Jeseph*, thy Mother has taught thee well, and thou hast hearken'd to what she has said unto thee.

Then said *Prudence* unto *Samuel*, who was the eldest but one.

Prud. Come *Samuel*, are you willing that I should catechise you also ?

Sam. Yes, forsooth, if you please.

Prud. What is Heaven ?

Sam. A Place and State most Blessed, because God dwelleth there.

Prud. What is Hell ?

Sam. A Place and State most woful, because it is the Dwelling Place of Sin, the Devil, and Death.

Prud. Why wouldest thou goto Heaven ?

Sam. That I may see God, and serve him without Weariness ; and that I may see Christ, and love him Everlastingly ; that I may have that fulness of the Holy Spirit in me, that I can by no Means here enjoy.

Prud. A very good Boy also, and one that has learned well.

Then she addressed herself to the eldest whose Name was *Matthew*, and she said to him, Come *Matthew*, shall I catechise also you.

Mat. With a very good Will.

Prud. I ask then, if there was ever any Thing that had a Being Antecedent to or before God ?

Mat. No, for God is Eternal, nor is there any Thing, excepting himself, that had a Being until the Beginning of the first day. For in Six Days the Lord made Heaven and Earth and all that in them is.

Prud. What do you think of the Bible

Mat. It is the Holy Word of God.

Prud.

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Prud. Is there nothing written therein but what you understand?

Mat. Yes, a great deal.

Prud. What do you when you meet with Places that you do not understand?

Mat. I think God is wiser than I. I pay also that he will be pleased to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the Resurrection of the Dead?

Matth. I believe they shall rise the same that was buried; the same in Nature, tho' not in Corruption. And I believe this upon a double Account. *First*, Because God has promised it. *Secondly*, Because he is able to perform it.

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can yet learn you more. You must also diligently give Ear to what good Talk you shall hear from others; for your sakes do they speak good Things. Observe also, and that with Carefulness, what the Heavens and the Earth do teach you; but especially be much in the Meditation of that Book that was the Cause of your Father's becoming a Pilgrim. I for my Part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions, that tend to Godly Edifying,

*Prudence's
Conclusion
upon the ca-
techising of
the Boys.*

Now, by that these Pilgrims had been at this Place a Week, *Mercy* had a Visiter that pretended some good Will unto her, and his Name was *Mr. Brisk*, a Man of some Breeding, and that pretended to Religion; but a Man that stuck very close to the World. So he came once or twice, or more, to

*Mercy has a
Sweetheart.*

Mercy,

The Second Part of

Mercy's Tem- *Mercy*, and offered Love unto her:
Now *Mercy* was of a fair Countenance,
and therefore the more alluring:

Her Mind also was, To be always busying herself
in doing, for when she had nothing to do for herself,
she would be making Hose and Garments for others,
and would bestow them on those that had Need:
And Mr. *Brisk* not knowing where or how she dis-
posed of what she made, seem'd to be greatly taken, for
that he found her never idle: I warrant her a good
House-wife, quoth he to himself.

Mercy en- *Mercy* then revealed the Business to
quires of the the Maidens that were of the House,
Maids con- and enquired of them concerning him,
cerning Mr. for they did know him better than she.
Brisk. So they told her, That he was a very bu-
sye young man, and one that pretended to
Religion; but was, as they feared a Stran-
ger to the Power of that which is Good.

Nay then, said *Mercy*, I will look no more on him,
for I purpose never to have a Clog to my Soul.

Prudence then replied, That there needed no great
Matter of Discouragement to be given to him, her
continuing so as she had begun to do for the Poor,
would quickly cool his Courage.

So the next Time he comes, he finds her at her old
Work, a making of Things for the Poor. Then said
he, What always at it? Yes said she,
Talk betwixt either for my self or for others: And
Mercy and what canst thou earn a Day? quoth
Mr. Brisk: he: I do these Things, said she, That
I may be rich in good Works, laying up a
good Foundation against the Time to come, that I may
buy bold an eternal Life: 1 Tim. 6. 17, 19: Why
pre-

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thee, what dost thou with them? said he: Cloath the Naked, said she. With that his Countenance fell. So he forbore to come at her again: And when he was asked the Reason why, he said, *That Mercy was a pretty Lassi, but troubled with ill Conditions:*

He forsakes her, and why

When he had left her, *Prudence* said, Did not I tell thee that *Mr. Brisk* would soon forsake thee, yea, he will raise up an ill Report of the:

For, notwithstanding his Pretence to Religion, and his seeming Love to *Mercy*, yet *Mercy* and he are of Tempers so different, that I believe they will never come together:

Mercy in the Practice of Mercy rejected, while Mercy, in the Name of Mercy, is like

Mercy. I might have had Husbands before now, though I spoke not of it to any.

Prudence: *Mercy* in our Days is little set by, any further than as to its Name: The Practice which is set forth by the Conditions, there but few that can abide.

Mercy. Well, said *Mercy*, if no body will have me, I will die a Maid, for my Conditions shall be to me as a Husband. For I cannot change my Nature: And to have one that lies cross to me in this that I purpose never to admit of as long as I live:

Mercy's Resolution.

had a Sister named *Bountiful*, married to one of these Churls; but he and she could not agree; but because my Sister was resolved to do as she had begun, that is to shew Kindness to the Poor, therefore her Husband first cried her down at the Cross, and then turned her out of Doors.

How Mercy's Sister was served by her Husband

Prud. And yet he was a Professor, I warrant ye?

The Second Part of

Merey. Yes, such a one as he was, and of such as the World is now full: but I am for none of them all.

Matthew falls sick.

Now *Matthew*, the eldest Son of *Christiana* fell Sick, and his Sickness was fore upon him, for he was much pained in his Bowels, so that he was with it at Times, pulled as it were both Ends together. There dwelt also, not far from thence, one Mr *Skill*, an ancient and well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he entered the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mo-

Gripes of Conscience. The Physician's Judgment.

ther, What Diet has *Matthew* of late fed upon? Diet, said *Christiana*, nothing but what is wholesome. The Physician answer'd, This Boy has been tampering with something which lies in his Maw undigested, and that will not away without Means. And I tell you he must be purged, or else he will die.

Samuel puts his Mother in mind of the Fruit his Brother did eat.

Samuel. Then said *Samuel*, Mother, What was that which my Brother did gather and eat, so soon as we were come from the Gate that is at the Head of this Way? You know that there was an Orchard on the other side of the Wall, and some of the Trees hung over, and my Brother did pluck and eat.

Christ. True my Child, said *Christiana*, he did take thereof, and did eat; naughty Boy as he was.

Skill. I knew he had eaten something that was not wholesome Food, and that Food, to wit, that Fruit, is even the most hurtful of all. It is the Fruit of *Belshub's* Orchard. I do marvel that none did warn you of it; many have died thereof.

Christ.

Christ. Then *Christiana* began to cry, and she said O naughty Boy! and O careless Mother! What shall I do for my Son?

Skill. Come, do not be too dejected; the Boy may do well again, but he must purge and vomit.

Christ. Pray, Sir, try the utmost of your Skill with him, whatever it costs.

Skill. Nay, I hope, I shall be reasonable, *Heb. 10. 2. 1, 3, 4.* So he made him a Purge, but it was too weak: It was said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyssop, &c. When Mr. Skill had seen that Purge was too weak, he made him one to the Purpose: 'Twas made *Ex Carne & Sanguine Christi,* *Joh. 6. 54, 55, 56, 57. Mar. 9. 49. Heb. 9. 14.* (you know Physicians give strange Medicines to their Patients) and it was made up into Pills, with a Promise or two, and a proportionable Quantity of Salt. Now he was to take them three at a time fasting, in half a quarter of a Pint of Tears of Repentance. When this Potion was prepared, and brought to the Boy, he was loth to take it, tho' torn with the Gripes, as if he should be pulled in Pieces. Come, come, said the Physician, you must take it. It goes against my Stomach, said the Boy. Pray Sir said *Christiana*, to Mr. Skill, How doth it taste? It has no ill Taste, said the Doctor; and with that she touched one of the Pills with the Tip of her Tongue. Oh *Matthew* said she, this Potion is sweeter than Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest Mercy, if thou lovest thy

Potion prepared. The Latin I borrow:

The Boy loth to take the Physick,

The Mother tastes it, and persuades him.

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Life take it. So with much ado, after a short Prayer for the Blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, to sleep, and rest quietly; it put him into a fine Heat, and breathing Swear, and rid him of his Gripes.

So in a little Time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *Piety*, and *Charity*, of his Distemper, and how he was healed.

So when the Boy was healed, *Christian* asked Mr. *Skill*, saying, Sir, What will content you for your Pains and Care to me and my Child? And he said, You must pay the Master of the

College of Physicians Heb. 13. 11, 12, 13, 14, 15. according to Rules made in that Case and provided.

Christ. But Sir, said she, What is this Pill good for else?

Skill. It is an Universal Pill, it is good against all Diseases that Pilgrims are incident to; and when it is well prepared, will keep good, Time out of Mind.

Christiana. Pray, Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Skill. These Pills are good to prevent Diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a Man will but use his Physick as he should, it will make him live for ever. John 6. 50. But good *Christiana*, thou must give these Pills no other Way, but as I have prescribed: For if you do, they will do no good. So he gave unto *Christiana* Physick for herself, and Boys, and for

Mercy; and bid *Matthew* take heed how he eat any more Green Iums, and kiss'd him and went his Way.

It

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It was told you before, That *Prudence* bid the Boys That if at any Time they would, they should ask her some Questions that might be profitable, and she would say something to them.

Mat. Then *Matthew*, who had been Sick, asked her, Why for the most part *Of Physick.*
Physick should be bitter to our Palates?

Prud. To shew how unwelcome the Word of God, and the Effects thereof, are to a carnal Heart. *Of the Effects of Physick.*

Matthew. Why does Physick, if it does good, purge and cause to Vomit?

Prud. To shew that the Word, when it works effectually, cleanseth the Heart and Mind. For look what one doth to the Body, the other to the Soul.

Mat. What should we learn by seeing the Flame of our Fire go up- *Of Fire, and of the Sun.*
wards? And by seeing the Beams and sweet Influences of the Sun strike down-
wards.

Prud. By the going up of the Fire, we are taught to ascend to Heaven, by set vent and hot Desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards, we are taught, That the Saviour of the World, tho' high, reaches down with his Grace and Love to us below.

Mat. Where have the Clouds their Water?

Prud. Out of the Sea. *Of the Clouds.*

Mat. What may we learn from that?

Prud. That Ministers should fetch their Doctrines from God:

Mat. Why do they empty themselves upon the Earth?

Prud. To shew that Ministers should give out what they know of God the Word:

Mat. Why is the Rain-bow caused *Of the Rain-Bow.*
by the Sun?

Prud.

The Second Part of

Prud. To shew that the Covenant of God's Grace is confirmed to us in Christ.

Mat. Why do the Springs come from the Sea to us, through the Earth?

Prud. To shew, That the Grace of God, comes to us through the Body of Christ.

Mat. Why do some of the Springs rise out of the Top of high Hills?

Prud. To shew that the Spirit of *Of the Springs* Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and Low.

Mat. Why doth the Fire fasten up-
Of the Candle on the Candle-wick?

Prud. To shew that unless Grace doth kindle upon the Heart, there will be no true Light or Life in us.

Mat. Why is the Wick and Tallow, and all spent to maintain the Light of the Candle?

Prud. To shew that Body and Soul, and all should be at the Service of, and spend themselves to maintain in good Condition, that Grace of God that is in us.

Mat. Why doth the *Pelican* peirce
Of the Peli her own Breast with her Bill.
can:

Prud. To nourish her young Ones with her Blood, and thereby to shew that Christ the Blessed, so loveth his young, his People, as to save them from Death by his Blood.

Mat. What may one learn by hear-
Of the Cock. ing of the Cock crow?

Prud. Learn to remember *Peter's* Sin, and *Peter's* Repentance. The Cock's Crowing shews also, that Day is coming on; let then the Crowing of the Cock, put thee in mind of that last and terrible Day of Judgment.

Now about this Time their Month was out, wherefore they signified to those of the House, that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother. It is convenient that you forget not to send to the House of Mr. *Interpreter* to pray him to grant that Mr. *Great-heart* should be sent to be our Conductor for the rest of the Way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter, to send it by some fit Man to her good Friend Mr. *Interpreter*; who when it was come, and he had seen the Contents of the Petition, said to the Messenger, go tell them that I will send him.

The Weak may call the strong sometimes to Prayers.

When the Family where *Christiana* was, saw that they had a Purpose to go forward, they called the whole House together to give Thanks to their King, for sending of them such profitable Guests as these. Which done, they said unto *Christiana*, And shall we not shew the something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art on the Way? So they took *Christiana*, her Children, and *Mercy*, into the Closet, and shewed them one of the Apples that *Eve* eat of, and that she also did give to her Husband, and that for the eating of which, they were both turned out of Paradise; and asked her, What she thought that was? than *Christiana* said, 'tis Food or Poison, I know not which. So they opened the Matter to her, and she held up her Hands and wonder'd, *Gen. 3. 6. Rom. 7. 24.*

They provide to be gone on their Way.

Eve's Apple.

A Sight of Sin is amazing.

Then

Then they had her to a Place, and shewed her *Jacob's Ladder*. Now at that Time there were some Angels ascending upon it. So *Christiana* looked and look'd to see the Angels go up, so did the rest of the

Company. Then they were going into another Place to shew them something else: But *James* said to his Mother, Pray bid them stay a little longer, for this a curious Sight. So they turned again, and stood feeding their Eyes with this so pleasant a Prospect. After this they had them into

A Sight of Christ is taken. a Place where they did hang up a Golden Anchor, so they bid *Christiana* take it down; for said they, you shall have it with you, *Gen. 28. 12.* for 'tis of absolute Necessity, that

Golden Anchor.

you should, that you may lay hold on that within the Veil, and stand stedfast in case you should meet with turbulent Weather: So they were glad thereof,

John 1. 15. Heb. 6. 19. Gen. 28. 12. Then they took them, and had them to the Mount upon which *Abraham* our Father had offered up *Isaac* his Son, and shewed them the Altar, the Wood, the Fire, and the Knife, for they remain to be seen to this Day. When they had seen it, they held up their Hands, and blessed themselves, and

Of Abraham offering up Isaac.

said, Oh! What a Man for Love to his Master, and for Denial to himself was *Abraham*? After they had shewed them all these Things; *Prudence* took them into the Dining-Room, where stood a Pair of excellent Virginals, so she played upon them, and turned what she had shewed them into this excel-

Prudence's Virginals.

lent Song, saying,

Eve

Eye's Apple we have shew'd you,
Of that be you aware :
You have seen Jacob's Ladder too,
Upon which Angels are.
An Anchor you received have,
But let not this suffice,
Until with Abra'am you have gave
Your best of Sacrifice.

Now about this Time one knocked at the Door ;
So the Porter opened, and bedold Mr. Great-heart
was there ; but when he was come in, what Joy was
there ? For it came now fresh again
unto their Minds, how but a while a-
go he had slain old Grim Bloody-man,
the Giant, and had delivered them
from the Lions.

Mr Great-
heart comes
again.

Then said Mr. Great-heart to Christiana, and to
Mercy : My Lord has sent each of you
a Bottle of Wine, and also some par-
baked Corn, together with a couple of
omegranates. He also sent the Boys
some Figs and Raisins to refresh them
in their Way.

He brings
a Token
from his
Lord with
him.

Then they addressed themselves to their Journey ;
and Prudence and Piety went along with them. When
they came at the Gate, Christiana asked the Porter, if
any of late went by. He said, No, only one sometime
ago, who had told me, that of late there had been a great
robbery committed on the King's Highway
as you go : But saith he, the Thieves are
taken, and will shortly be Tryed for
their Lives. Then Christiana and Mercy were afraid,
but Matthew said, Mother, fear nothing, as long as Mr
Great-heart is to go with us, and be our Conductor.

Robbery.

Then

The Second Part of

*Christiana
takes her
Leave of the
Porter.*

Then said *Christiana* to the Porter, I am much obliged to you for all the Kindnesses that you have shewed to me since I came hither; and also that you have been so loving and kind to my Children; I know not how to gratify your Kindness: Wherefore pray, as a Token of my Respects to you, accept of this small Mite: So she put a Gold Angel in his Hand, he made her a low Obedience, and said, Let thy Garments be always white, and let thy Head want no Ointment. Let *Mercy* live, and not die, and let not her Works be few. And to to the Boys, he said, Do you flee youthful Lusts, and follow after Godliness with them that are Grave and Wise, so shall you put Gladness in your Mother's Heart, and obtain Praise of all that are sober-minded: So they thanked the Porter, and departed.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Piety* bethinking herself, cry'd out, Alas! I have forgot what I intended to bestow upon *Christiana* and her Companions; and I will go back and fetch it; so she ran and fetch'd it. When she was gone, *Christiana* thought she heard in a Grove, a little Way off, on the Right-hand, a most curious melodious Note, with Words much like these:

*Through all my whole Life thy Favour is
So frankly shewed to me,
That in thy House for evermore,
My Dwelling Place shall be.*

And list'ning still, she thought she heard another answer it, saying,

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*or why, the Lord our God is Good,
His Mercy is for ever sure;
His Truth at all Times firmly stood:
And shall from Age to Age endure.*

So *Christiana* asked *Prudence*, What it was that made those curious Notes? *Song* 2. 11, 12. They are, said she, our Country Birds: They sing these Notes but seldom, except it be at the Spring, when the Flowers appear, and the Sun shines warm, and then you may hear them all the Day long. I often, said she, go to hear them; we oft times keep them tame in our House. They are very fine Company for us when we are Melancholy; also they make the Woods and Groves and solitary Places, Places desirous to be in.

By this Time *Piety* was come again,

so she said to *Christiana*, Look here, I have brought thee a Scheme of all those Things that thou hast seen at our House, upon which thou mayest look when thou findest thy self forgetful, and call those Things again to Remembrance, for thy Edification and Comfort.

Piety bestoweth something on them at parting.

Now they began to go down the Hill, into the Valley of Humiliation. It was a steep Hill, and the Way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety* said to *Christiana*, This is the Place where your Husband met with that foul Fiend *Apollyon*, and where they had the great Fight that they had; I know you cannot but have heard thereof. But be of good Courage, as long as you have here *Mr. Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

Great-

Mr, Great heart, We need not be so afraid of heart at the this Valley, for here is nothing to Valley of Hu- hurt us, unless we procure it ourselves, miliation. 'Tis true, *Christian* did here meet with

Apollyon, with him he had also a fore Combat ; but that Fray was the Fruit of those Slips, that he got in his going down the Hill ! For they that get Slips there, must look for Combats here, And hence it is that this Valley has got so hard a Name: For the common People when they hear some frightful Thing has befallen such a One in such a Place, are of Opinion that Place is haunted with some foul Fiend, or evil Spirit ; when alas ! it is for the Fruit of their doing, that such Things do befall them there.

The Reason why Christian was so beset here,

This Valley of *Humiliation* is of itself as fruitful a Place as any the Crow flies over ; and I am persuaded if we could hit upon it, we might find somewhere hereabout something that might give us an Account why *Christian* was so hardly beset in this Place.

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was written thereon ; let us go and see what it is. So they went and found there written : *Let Christian*

A Pillar with an Inscription on it

Slips before he came hither, and the Burden that he met with in this Place be a Warning to those that come after. Lo, said their Guide, Did I not tell you that there was something hereabouts that would give Intimation of the Reason why Christian was so hard beset in this Place ! Then turning to *Christiana*, he said, No Disparagement to *Christian* more than to many others whose Hap and Lot it was. For 'tis easier going

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p than down this Hill, and that can be said but of
w Hills in all these Parts of the World. But we
will leave the good Man, he is at Rest, he also had a
rave Victory over his Enemy ; let him grant that
welleth above, that we fare no worse when we come
to be tried than he:

But we will come again to this Val-
ley of *Humiliation*. It is the best *This Valley*
and most fruitful Piece of Ground in *a brave Place*.
these Parts. It is a fat Ground, and as

you see, consisteth much in Meadows ; and if a Man
as to come here in Summer-time, as we do now,
he knew not any Thing before thereof, and if he
so delighted himself in the Sight of his Eyes, he
might see that which would be delightful to him. Be-
hold how green this Valley is, also how beautified
with Lillies, Song 2. 1 Jam 4. 6. 1 Peter 5. 5. I have
so known many labouring Men that have got good
states in this Valley of *Humiliation* (For God resist-
eth the Preud, but giveth more Grace to
the Humble) for indeed it is a vey *Men thrive*
fruitful Soil, and doth bring forth by *in the Valley*
handfuls. Some also have wished; that *of Humilia-*
the next Way to their Father's House *tion*.
were here, that they might be trou-
bled no more with either Hills or Mountains to go
over; but the Way is the Way, and there's an End:

Now as they were going along, and talking, they
saw a Boy feeding his Fathers Sheep. The Boy
was in very mean Cloaths, but of a fresh and well fa-
voured Countenance ; and as he sat by himself, he
sing. Hark, said Mr. *Great-heart*, to what the Shep-
herds Boy saith ; so they hearkned, and he said,

He

The Second Part of

He that is down, needs fear no Fall,
 He that is low no Pride: Phil. 4.
 He that is humble ever shall 12, 13.
 Have God to be his Guide.

I am content with what I have,
 Little be it or much :
 And, Lord, Contentment still I crave;
 Because thou savest such.

Fulness to such a Burden is, Heb. 13. 5.
 That go on Pilgrimage :
 How little, and hereafter Bless,
 Is best from Age to Age.

Then said the Guide, Do you hear him? I will dare to say, this Boy lives a merrier Life, and wears more of the Herb, called *Hearts-Ease*, in his Bosom, than he that is clad in Silk and Velvet; but we will proceed in our Discourse.

In this Valley our Lord formerly had his Country-

Christ when
 in the Flesh
 had his Coun-
 try House in
 the Valley
 of Humi-
 liation.

House, he loved much to be here: He loved also to walk in these Meadows, and he found the Air was pleasant: Besides, here a Man shall be free from the Noise, and Hurryings of this Life: All States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and solitary Place. Here a Man shall not be lett or hindered in his

Contemplation, as in other Places he is apt to be. This is a Valley that no Body walks in, but those that love a Pilgrims Life. And tho' *Christian* had the hard Hap to meet with *Apollyon*, and to enter with him

a brisk

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a brisk Encounter, yet I must tell you, that in former Times Men have met with Angels here, have found Pearls here, and have in this Place found the Words of Life, *Hof. 12. 4, 5.*

Did I say our Lord had here in former Days his Country-House, and that he loved here to walk? I will add, in this Place, and to the People that live and trace these Ground, he has left a yearly Revenue to be faithfully paid them at certain Seasons, for their Maintainance by the Way, and for their farther Encouragement to on their Pilgrimage, *11. 29.*

Samuel. Now, as they went on, *Samuel* said to Mr *Great-beaat*, Sir, I perceive that in this Valley, my Father and *Apollyon* had their Battle; but whereabouts was the Fight, for I perceive this Valley is large?

Great-heart. Your Father had the Battle with *Apollyon*, at a Place yonder before us, in a narrow Passage, just beyond *Forgetful-Green*: And indeed that Place is the most dangerous *Forgetful* Place in all these Parts. For if at any *Green.* Time, Pilgrims meet with any Brunt,

it is when they forget what Favours they have received, and how unworthy they are of them: This is the Place also where others have been hard put to it: But more of the Place when we are come to it; for I persuade my self, that to this Day, there remains either some Sign of the Battle, or some Monument to testify that such a Battle there was fought.

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey: The place methinks suits with my spirit. I love to be in such *Humility &* places where there be no rattling with *sweet Grace.* Coaches, nor rumbling with Wheels: Methinks here one may, without much Molestation, be

The Second Part of

be thinking what he is, whence he came, what he has done, and to what the King had called him. Here one may think, and break at Heart, and melt in one's Spirit, until one's Eyes become as the *Fishes Pools of Heshbon*, Song 7. 5. Psal. 84. 5, 6, 7. Hos. 2. 15. They that go rightly through this Valley of *Bacha*, make it a Well, the Rain that God sends down from Heaven upon them that are here also, *filleth the Pools*. This Valley is that from whence also the King will give to their Vineyards, and they that go through it, shall sing, as *Christian* did, for all he met with *Apollyon*.

An Experiment of it. Great heart. 'Tis true, said their Guide, I have gone through this Valley many a Time, and never was better than when here.

I have also been a Conductor to several Pilgrims, and they have confessed the same: To this Man will I look, saith the King, even to him that is poor, and of a contrite Spirit, and that trembles at my Word.

Now they were come to the Place, where the afore-mentioned Battle was fought. Then said the Guide unto *Christiana*, her Children, and *Mercy*, this is the Place, on this Ground *Christian* stood, and upon

their came *Apollyon* against him: And look, did not I tell you, here is some of your Husband's Blood upon these Stones to this Day: Behold also how here and there are yet to be seen upon the Place, some of the Shivers of *Apollyon's* broken Darts. See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other; how also with their By-blows, they did split the very Stones in Pieces: Verily, *Christian* did here play the

Man.

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Man, and shewed himself as stout as *Hercules* could, had he been there, even to himself. When *Apollyon* was beat, he made his Retreat to the next Valley, that is called, The Valley of the Shadow of Death, into which we shall come anon.

Lo, yonder - also stands a Monument on which is engraven this Battle, and *Christian's* Victory, to his fame throughout all Ages: So, because it stood just on the Way-side before them, they slept to it and read the Writing, which, Word for Word, was this:

*A Monument
of the Battle.*

*Hard by here, was a Battle fought,
Most strange, and yet most true.*

*Christian and Apollyon fought,
Each other to subdue.*

*The Man so bravely play'd the Man,
He made the Fiend to fly:*

*Of which a Monument I stand,
He same to testify.*

*A Monument
of Christian's
Victory.*

i Part, p. 97.

When they had passed by this Place, they came upon the Borders of the Shadow of Death, and this Valley was longer than the other, a Place also most awfully haunted with evil Things, as many are able to testify: But these Women and Children went the better through it, because they had Day-light, and because *Mr. Great-heart* was their Conductor.

When they were entered upon this Valley, they thought that they heard Groaning as of Dead Men; a very great Groaning. They thought also that they did hear Words of Lamentation, spoken as if some in extreme Torment. These Things made the Boys to quake, the Women also looked pale and wan;

*Groaning
heards*

wan; but their Guide bid them be of good Comfort.

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow Place was there; they heard also a kind of hissing as of Serpents, but nothing as yet appeared. Then said the Boys, Are not we at the End of this doleful Place? But the Guide also bid them be of good Courage, and look well to their Feet, least haply, said he, you be taken in some Snare.

Now *James* began to be sick, but think the Cause thereof was Fear, for his Mother gave him some of that Glass of Spirits that she had given her at the *Interpreter's House*; and three of the Pills that *Mr. Skill* had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks

I see something yonder upon the Road before us, a Thing of a Shape, such as I have not seen. Then said *Joseph* Mother, What is it? An ugly Thing

Child, an ugly Thing, said she. But Mother, What is it like? said he: 'Tis like I cannot tell what, said she; and now it is but a little Way off: Then, said she, it is nigh.

Well, said *Mr. Great-heart*, let them that are most afraid, keep close to me; so the Fiend came on, and the Conductor met it; but when it was just come to him it vanished to all their Sights: Then remembered they what had been said some Time ago; Resist the Devil, and he will flee from you.

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They went therefore on as being a little refreshed; but they had not gone far, before Mercy, looking behind her saw, as she thought, something almost like a Lion, and it came a great padding Pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made the Valley Echo, and all their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. Great-heart went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. Great-heart address'd himself to give him Battle. 1 Pet. 5. 8. But when he saw that it was determined, That Resistance should be made, he also drew back, and came no far her.

Great-heart encourages 'em.

A Lion.

Then they went on again, and their Conductor did go before them, till they came at a Place where was cast up a Pit, the whole Breadth of the Way, and before they could be prepared to go over that a great Mist and Darkneſs fell upon them, so that they could not see.

A Pit and Darkneſs.

Then said the Pilgrims, Alas! Now what shall we do? But their Guide made Answer, Fear not, stand still and see what an End will be put to this also, so they stay'd there because their Path was marr'd. They then also thought that they did hear more apparently the Noise and rushing of the Enemies, the Fire and Smoke of the Pit, was much easier to be discerned. Then said *Christiana* to *Mercy*, Now see what my poor Husband went through: I have heard much of this Place, but I never was here before now; poor Man! he went here all alone in the Night; he had Night a most quite through the

Christiana

now knows what her Husband felt.

Way, also these Fiends were busy about him, as if they would have torn him in Pieces. Many have spoke of it, but none tell what the Valley of The Shadow of Death should mean, until they come to themselves. The Heart knows its own Bitterness, a Strang-

E

a Stranger intermedleth not with his Joy? To be here is a fearful Thing.

Great-heart. This is like doing Business in great Waters, or like going down into the Deep.
Great-heart's this is like being in the Heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth, with its Bars, were about us for ever. But let them that walk in Darkness, and have no Light, trust in the Name of the Lord, and stay upon their God. For my Part, as I have told you already, I have often gone through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for I am not my own Saviour. But I trust we shall have a good Deliverance. Come, pray for Light to him that can lighten our Darkness, and can rebuke, not only these but all the Satans in Hell.

So they cried and prayed, and God sent Light and Deliverance, for there was now no Let in their Way: No not there, where but now they were stopt with a Pit. Yet they were not got through the Valley; so they went on still, and beheld great Stinks and loathsome Smells to the great Annoyance of them. Then said *Mercy* to *Christian*, There is not such pleasant Being here as at the Gate, or at the Interpreter's, or at the House where we lay last.

O but, said one of the Boys, it is no so bad to go through here, as it is to abide here always; and for ought we know, one Reason why we must go this Way to the House prepared for us, is, That our Home might be made the sweeter to us.

Well said, *Samuel*, quoth the Guide; thou hast now spoke like a Man. Why, if ever I get out here again, said the Boy, I think I shall prize Light and good Way better than ever I did in all my Life. Then said the Guide, We shall be out by-and-by.

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So on they went, and *Joseph* said, Cannot we see to the End of this Valley as yet? Then said the Guide, look to your Feet, for we shall presently be among Snares: So they looked to their Feet, and went on; but they were troubled much with the Snares. Now when they were come among the Snares, they espied a Man cast into the Ditch on the Left hand, with his Flesh all rent and torn. Then said the Guide,

This is one *Heedless*, that was going this Way; he has lain there a great while; there was one *Takeheed* with him, when he was taken and slain, but he escaped their Hands. You cannot

Heedless is slain, and Takeheed preserved.

imagine how many are killed hereabouts, and yet Men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor Christian! it was a Wonder that he here escaped, but he was beloved of his God; also he had a good Heart of his own, or else he could never have

done it. Now they drew towards the End of the Way, and just there where Christian had seen the Cave when he went by, out thence came forth one

Maul a Giant. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called *Great-heart* by his name, and said unto him, How many Times have you been forbidden to do these Things

When said Mr. *Great-heart*, What Things? What Things, quoth the Giant, you know what Things? but I will put an End to your Trade. But

ay, said Mr. *Great-heart*, before we fall to it, let's understand wherefore we must fight: (Now the Woman and Children stood trembling, and knew not what to do) quoth the Giant, you rob the Country, and do it with the worst of Thieves. These are but General

said Mr. *Great-heart*, come to Particulars, Man.

Then said the Giant, Thou practisest the Craft of a *Kidnapper*, thou gatherest up Women and Children, and carriest them into a strange Country, to the weakning of my Master's Kingdom. But now *Greatheart* reply'd, I am a Servant of the God of Heaven, my Business is to perswade Sinners to Repen-
God's Ministers counted as Kidnappers. *Heaven, my* *Business is to perswade Sinners to Repen-*
The Giant and Mr. Great- *Endeavour to turn Men, Women, and*
heart must *Children, from Darknes to Light, and*
fight. *from the Power of Satan to God; and*
if this be indeed the Ground of thy
Quarrel, let us fall to it as soon as
thou wilt.

Then the Giant came up, and Mr. *Great-heart* went to meet him, and as he went, he drew his Sword, but the Giant had a Club. So without more ado they fell to it, and at the first Blow the Giant struck Mr. *Great-heart* down upon his Knees, with that the Women and Children cried: So Mr. *Great heart* recovering himself, laid about him in full lusty Manner, and gave the Giant a Wound in his Arm, that he fought for the Space of an Hour, to that Heighth of Heat, that the Breath came out of the Giant's Nostri's, as the Heat doth out of a boiling Cauldron.
Weak Folks Prayers, at some Times, help strong Folks Gries.

Then they sat down to rest them, but Mr. *Great-heart* betook himself to Prayer; also the Women and Children did nothing but sigh and cry all the Time that the Battle did last.

When they had rested them, and taken Breath, they both fell to it again, and Mr. *Great-heart* with a full Blow fetched the Giant down to the Ground; Nay, hold, let me recover, quoth he. So Mr. *Great-heart* let him fairly get up: So to it they went again and the Giant miss'd but little of breaking Mr. *Great-heart's* Skull with his Club.

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Mr. *Greatheart* seeing that, runs to him in the full Heat of his Spirit, and peirced him under the fifth Rib ; with that the Giant begun to faint, and could hold up his Club no longer. Then Mr. *Great heart* seconded his Blow, and smote the Head of the Giant from his Shoulders. Then the Women and the Children rejoiced, and Mr. *Great-heart* also praised God, for the Deliverance he had wrought.

When this was done, they among them erected a Pillar, and fasten'd the Giant's Head thereon, and wrote under it in Letters, that Passengers might read:

He that did wear this Head, was one

That Pilgrims did misuse ;

He stop'd their Way, and spared none,

But did them all abuse :

Until that I Great-heart arose,

The Pilgrims Guide to be ;

Until that I did him oppose,

That was their Enemy.

Now I saw that they went to the Ascent that was a little Way off cast up to be a Prospect for Pilgrims (that was the Place from whence *Christian* had the first Sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry ; for that they had gotten Deliverance from this so dangerous an Enemy.

As they sat thus, and did eat, *Christiana* asked the Guide, *If he had got no Hurt in the Battle ?* Then said Mr. *Great heart*, No, save a little on my Flesh ; yet that also shall be so far from being to my Detriment, that it is at present a Proof of my Love to my self and you, and shall be a Means, by Grace, to increase my Reward at last.

1 Part,

page 107.

But

The Second Part of

But was you not afraid, good Sir, when you saw him come with his Club?

2 Cor 4. Discourse of the Fight. It is my Duty, said he, to distrust my own Ability, that I may have Reliance on him that is stronger than all. But what did you think, when he fetch'd you down to the Ground at the first Blow? Why I thought quoth he, that so my Master himself was served, and yet it was he that conquered at last.

Mat. When you have all thought what you please, I think God has been wonderful good unto us, both in bringing us out of the Valley, and delivering us out of the Hand of this Enemy; for my Part, I see no Reason, why we should distrust our God any more, since he has nam'd, and in such a Place as this, given us such Testimony of his Love as this.

Then they got up, and went forward: Now a little before them stood an Oak, and under it, when they came to it, they found an old Pilgrim fast asleep, they knew that he was a Pilgrim by his Cloaths and his Staff, and his Girdle.

So the the Guide, Mr. Great-heart, awaked him, and the old Gentleman, as he lift up his Eyes, cried out, What's the Matter? Who are you? And what is your Business here?

Great-heart. Come Man, be not so hot, here are none but Friends. Yet the old Man gets up, and stands upon his Guard, and know of them, what they were. Then said the Guide, my Name is Great-heart. I am the Guide of these Pilgrims, who are going to the Celestial Country.

One Saint sometimes takes another for his Enemy

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Hon. Then said Mr. *Honest*, I cry you mercy, I fear'd that you had been of the Company of those that did rob *Little Faith* of his Money; but now I look better about me. I perceive you are honest People.

*Talk between
Great-heart
and ho.*

Great-h. Why what could or would you have done, or help'd your self, if we indeed had been of that Company.

Hon. Done! Why I would have fought as long as Breath had been in me; and had I so done, I am sure you could never have given me the worst on't; for a Christian can never be overcome, unless he should yield himself.

Great-heart. Well said, Father *Honest*, quoth the Guide, for by this I know thou art a Cock of the right Kind, for thou hast said the Truth.

Hon. And by this I know that thou knowest what true Pilgrimage is; for all others do think, that we are the honest overcome of any.

Great-h. art. Well now we are happily met, pray let me crave your Name, whence Mr. and the Name of the Place you came from. *Honest* came.

Hon. My Name I cannot, but I came from the Town of *Stupidity*; it lieth about four Degrees from the City of *Destruction*.

Great-h. Oh! are you that Countryman then? I deem I have half a Guess of you, your Name is old *Honesty*. Is not? So the old Gentleman blush'd, and said not *Honesty* in the Abstract, but *Honest* is my Name, and I wish my Nature may agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Great-heart. I had heard of you before, by my Master, for he knows all Things that are done on the Earth: But I have often wonder'd that any should come from your place, for your Town is worse than is the City of *Destruction* it self.

*Stupified
Over and
worse than
those mere
Carnal.*

Hon. Yea, we lie more off from the Sun, and so are more cold and senseless.

but was a Man in a Mountain of Ice, yet if the Son of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it has been with me.

Great-heart, I believe it, *Father Honesty*, I believe it; for I know the Thing is true.

Then the old Gentleman saluted all the Pi'grims, with a Holy K'iss of *Charity*, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Christ. Then said *Christiana*, my Name I suppose you have heard of, good *Christian* was my

Old Honesty Husband. and these four were his Children. But can you think how the Old Gentleman was taken, when she told him who she was! He skipped, he smiled, and blessed them with a Thousand good Wishes, saying:

Hon. I have heard much of your Husband, and of his Travels and Wars which he underwent in his Days. Be it spoken to your Comfort, the Name of your Husband rings all over these Parts of the World; his Faith, his Courage, his Enduring, and his Sincerity under all, has made his Name Famous. Then he turned him to the Boys and asked of them their Names, which they told him: And then he said unto them, *Mat-*

He also talks
with the Boys;

old Mr. Ho-
nesty's Blessing

on them, *Mat-*

10. 3. *Psal.*

99. 6. *Gen.*

39. *Acts* 1.

14. He bless-
ed Mercy.

threw, be thou like *Matthew* the Publican, not in Vice, but in Virtue. *Samuel*, saith he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* House, Chaste, and one that flies from Temptation. And *James*, be thou like *James* the Just, and like *James* the Brother of our Lord. Then they told him of Mercy and how she had left her Town and her Kindred to come along with

Christiana, and with her Sons. At that, the old Honesty Man said, *Mercy* is thy Name? By *Mercy* shalt thou be sustained, and carried through all those Difficulties that

shall

shall assault thee in thy Way, till thou shalt come thither, where thou shalt look the Fountain of Mithra in the Face with Comfort.

All this while the Guide, Mr. *Great-heart*, was very well pleased, and smiled upon his Companion.

Now as they walked together, the Guide asked the old Gentleman, if he did not know one

Mr. *Fearing*, that came on Pilgrimage *Talk of one Mr. Fearing.*
out of his Parts?

Hon. Yes, very well he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that I ever met with in all my Days.

Great-heart. I perceive you knew him, for you have given a very right Character of him.

Hon. Knew him! I was a great Companion of his, I was with him most an End; when he first began to think upon what would come upon us hereafter. I was with him.

Great-heart. I was his Guide from my Master's House to the Gate of the Celestial City.

Hon. Then you knew him to be a troublesome one.

Great-heart. I did so, but I could very well bear it; for Men of my Calling, are oftentimes entrusted with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Great-heart. Why he was always afraid that he should come short whither he had a Desire to go. Every Thing troubled him that he heard any Body speak of, that had but the least Appearance of Opposition in it: I hear he lay roaring at the Slough of Despond, for above a Month together, nor durst he, for all he saw several go over before him, venture, tho' they many of them offered to lend him their Hand. He would not go back again neither. The Celestial City he said he should die if he came nix to

Mr. *Fearing's*
troublesome
Pilgrimage.

His Behaviour
at the Slough
of Despond.

and

and yet was dejected at every Difficulty, and stumbled at every Straw that any Body cast in his Way. Well, after he had lain at the *Slough of Despond* a great while, as I told you, one Sun-day Morning, I don't know how, he ventur'd and so got over; But when he was over, he would scarce believe. He had, I think, a *Slough of Despond* in his Mind, a Slough that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the Head of this Way, and there also he stood a while before he would adventure to knock. When the Gate was

His Behaviour opened, he would give back, and give *at the Gate.* Place to others, and say that he was

not worthy, for all he got before som to the Gate, yet many of them went in before him. There the poor Man would stand shaking and shirking; I dare say it would have pitied one's Heart to have seen him: Nor would he go back again. At last he took the Hammer that barged at the Gate in his Hand, and gave a small Rap or two; then one opened to him, but he shrunk back as before. He that open'd stept out after him, and said, thou trembling one, what wantest thou? With that he fell down to the Ground. He that spake to him wondered to see him so faint. He said to him, *Peace to thee*, up for I have set open the Door to thee, come in, for thou art bless'd. With that he got up, and went

His Behaviour in trembling, and when that he was *at the Interpreter's Door.* in, he was ashamed to shew his Face. Well, after he had been entertain'd

there a while, as you know how the Manner is, he was bid go on his Way, and also told the Way he should take. So he went till he came to our House, but as he behaved himself at the Gate, so he did at my Master's the *Interpreter's Door*. He lay thereabout in the Cold a good while, before he would adventure to call, yet he would not go back, and the Nights were long and cold then. Nay; he had a Note of Necessity in his Bosom to my Master

to receive him, and grant him the Comfort of his House
and also to allow him a stout and valiant Conductor,
because he himself was so Chicken-hearted a Man; and
yet for all that, he was afraid to call at the Door. So
he lay up and down thereabouts, till, poor Man, he was
almost starved; yea, so great was his Dejection, that
though he saw several others who for knocking, got in,
yet he was afraid to venture. At last, I think, I
looked out of the Window, and perceiving a Man to
be up and down about the Door, I went out to him,
and asked what he was; but, poor Man, the Water
stood in his Eyes: So I perceived what he wanted. I
went therefore in and told it in the House, and we
shewed the Things to our Lord: So he sent me out a-
gain, to entreat him to come in, but I daae say, I had
hard Work to do it. At last he came in, and I will
say that for my Lord, he carried it won-
derful loving to him. There was but
a few good Bits at the Table, but some
of it was laid upou his Trencher. Then
he presented the Note, and my Lord
look'd thereon, and said, his Desire should be granted.
So when he had been there a good while,
he seemed to get some Heart, and to
be a little more comforted, For my
Master, you must know is one of
very tender Bowels, especially to those
that are afraid; wherefore he carried
so towards him, as might tend most to his Encou-
agement, Well, when he had a Sight of the Things
of the Place, and was ready to take his Journey to
go to the City, my Lord, as he did to *Christian* before,
gave him a Bottle of Spirits, and some com- table
thing to eat. Thus we set forward, and I went before
him, but the Man was but of few Words, only he
would sing aloud.

*How he was
entertained
there.*

*He is a little
encouraged at
the Interpreter's House.*

*He was fright-
ned at the Gib-
bet, comforted
at the Cross, &
at the Sepulchre.*

When we were come to where the
three Pillows were hang'd, he said,
that he doubted that that would be his
end also. Only he seemed glad when
he saw the Cross and the Sepulchre. There

The Second Part of

I confess he desired to stay a little to look ; and he seemed for a while after to be a little Comforted. When we came at the Hill *Diffic'ly*, he made no stick at that, nor did he much fear the Lions : For you must know, That his Trouble was not about such Things as these, his Fear was about his Acceptance at last.

I got him in at the House *Beautiful*, I think before he was willing ; also when he was in, I brought him acquainted with the Damsels that were

*Dump sh at
the House
Beautiful.*

of the Place, but he was ashamed to make himself much for Company ; he desired much to be a one, yet he always loved good Talk, and often would get behind the Skreen to hear it : He also loved much to see Ancient Things, and to be pondering them in his Mind. He told me afterward, That he loved to be in these two Houses from which he came last, to wit, at the Gate, and that of the *Interpreter*, but that he durst not be so bold as to ask.

When we went also from the House *Beautiful* down the Hill, into the Valley of *Humiliation*, he went down as well as ever I saw a Man in my Life, for he cared not how mean he was, so he might be happy at last. Yea, I think there was a kind of Sympathy betwixt that Valley and him : For I never saw him better in all his Pilgrimage, then he was in that Valley.

Here he would lie down, embrace the Ground, and kiss the very Flowers that grew in the Valley, *Lam* 3 27 28, 29 He would now be up every Morning by Break of Day, tracing and walking to and fro in the Valley.

But when he was come to the Entrance of the Valley of the *Shadow of Death*, I thought I should have lost my

*Much perplexed
in the Valley of
the Shadow of
Death.*

Man ; not for that he had any Inclination to go back, that he always abhorred, but he was ready to die with Fear. Of the *Hobgoblins* will have me ; the *Hobgoblins* will have

Save me, cried he, and I could not beat him out on't. He made such a Noise and such an Outcry here, that had they but heard him, 'twas enough to incourage them to come and fall upon us.

But this I took very great Notice of. That this Valley was as quiet when he went through it, as ever I knew it before or since. I suppose those Enemies here, had now a special Check from our Lord, and a Command not to meddle until Mr. Fearing was passed over it.

It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come to *Vanity Fair*, I thought he would have fought with all the Men in the Fair;

I feared there we should both have been knocked on the Head, so hot was he against their Fooleries; upon the enchanted Ground he as so very wake-ful. But when he was come at the River, where was no Bridge there, again he was in a heavy Case; Now, as he said, he should be drowned for ever, and so never see that Face with Comfort, that he had come so many Miles to behold.

And here, also, I took Notice of what was very Remarkable: The Water of that River was lower at this Time, than ever I saw in all my Life; so he went over at last, not much above wet-shod. When he was going up to the Gate. Mr. Great-heart began to take his Leave of him, and to wish him a good Reception above, so he said, I shall I shall; then parted we asunder, and I saw him no more.

Hon. Then it seems he was well at last.

Great-heart. Yes, yes, I never had doubt about him, he was a Man of a choice Spirit, only he was always kept very low, and that made his Life so Burthenome to himself, and so very troublesome to others.

Psalm. 83. Rom. 14, 21. Cor. 8. 13. He was also many

many



Behold Vanity Fair! the pilgrims there,
 Are chain'd and stou'd beside:
 Even so it was our Lord pass'd here,
 And on Mount Calvary dy'd.

many

The Pilgrim's Progress.

99

many, tender of Sin, he was so afraid of doing Injuries to others, that he often would deny himself of that which is lawful, because he would not offend

Hon. But what should be the Reason that such a good Man should be all his Days so much in the dark?

Reason good. *Great-heart.* There are two Sorts of Reasons for it; one is, The wise God will have it so; some must *Pipe* and some must *Weep*: Now Mr. *Fearing* was one that play'd upon the *Bass*. He and his Fellows sound the *Sackbut*, whose Notes are more doleful than

the Notes of other Musick are. Tho' indeed some say, the *Bass* is the Ground of Musick. And for my Part, care not at all for that Profession, that begins not in Heaviness of Mind. The first String that the Musician usually touches, is the *Bass*, when he intends to put all in Tune; God, also plays upon this String, first, when he sets the Soul in Tune for himself. Only there was the Imperfections of Mr. *Fearing*, he could play upon no other Musick but this, till towards his latter end.

I make bold to talk thus metaphorically, for the opening the Wits of Young Readers, and because in the Book of the Revelations, the Saved are compared to a Company of Musicians that play upon their Trumpets and Harps, and sing their Songs before the Throne, Rev 8. chap. 14. 2, 3.

Hon. He was a very zealous Man, as one may see by that Relation you have given of him; Difficulties, Trials, or Vanity-Fair, he feared not at all; it was only Death and Hell, that was to him a Terror; because he had some Doubts, about his Interest in the Celestial Country.

Great-h. You say right. Those were the Things that were his Troubles, and they, as you have well observed arose from the Weakness of his Mind there

Close about

The Second Part of

about, nor from Weakness of Spirit, as to the Practical Part of a Pilgrim's Life. I dare believe, that as the Proverb is, He could have bit a Fivebra d, had it stood in his Way : But those Things with which he was oppressed, no Man ever cou'd shake off with Ease.

Christ. Then said *Christiana*, this Relation of Mr. *Fearing*, has done me *Christiana's* good : I thought no Body had been like *Sentence.* me, but I see there was some Semblance

'twixt this good Man and I, only we differ'd in two Things. His Troubles were so great, that they broke out, but mine I kept within. His also lay so hard, upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Troubles were always such, as made me knock the louder.

Mercy. If I might speak my Mind, I must say, That something of him has *Mercy's* *Sentence.* also dwelt in me. For I have ever been more afraid of the Lake, and the Loss of a Place in *Paradise*, than I have been at the Loss of other Things, O, thought I. may I have the Happiness to have a Habitation there, 'tis enough, tho' I part with all the World to win it.

Mat. Then said *Matthew*, Fear was one Thing that made me think that I *Matthew's* was far from having that within me *Sentence.* that accompanies Salvation; but if it was so, with such a good Man as he, why may it not also go well with me.

James. No Fears, no Grace, said *James*, Though there is not always Grace *James's* *Sentence.* where there is the Fear of Hell, yet to be sure there is no Grace where there is no Fear of God.

Great heart. Well said, *James*, thou hast hit the Mark. For the Fear of God is the Beginning of Wisdom, and to be sure they that want the Beginning, have neither Middle nor End. But we will here conclude our Discourse of Mr. *Fearing*, after we have sent adieu to him his Farewell.

Their Fare-
well about
him.

Whilst Master Fearing thou didst fear
Thy God: And wast afraid
Of doing any thing while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others do so too:
For as for them that want thy Wit,
They do themselves undo.

Now I saw that they all went on in their Talk.
For after Mr. Great-heart had made an end with
Mr. Fearing, Mr. Honest began to tell them of another,
but his Name was Mr. Self-will. He
pretended himself to be a Pilgrim, said
Mr. Honest, but I persuade myself, he
never came in at the Gate that stands
at the Head of the Way.

Great-heart. Had you ever any Talk with him about it;

Hon. Yes, more than once or twice:
Old Honest but he would always be like himself,
and waked with Self-will'd. He neither cared for Man,
nor Argument, nor Example; what
his Mind prompted him to, that he
would do, and nothing else cou'd he be got to:

Great-heart Pray what Principles did he hold? for I
suppose you can tell

Hon. He held, that a Man might
follow the Vices as well as the Vertues
of the Pilgrims, and that if he did both
he should be certainly saved.

Great-heart. How! If he had said, 'tis possible for the
best to be guilty of the Vices, as well as partake of the
vertues of Pilgrims, he could not much have been blamed.
indeed, we are exempted from no Vice absolutely, but
in Condition, that we watch and strive. But this I perceive
was not the Thing: But if I understand you right, your Mean-
ing is, that he was of that Opinion, that it was allowable so
to be.

Hon

Hon. Ay, Ay, so I mean, and so he believed and practised.

Great-heart. But what Grounds had he for so saying.

Hon. Why, he said he had the Scripture for his Warrant.

Great-heart. Prithee, Mr. *Honest*, present us with a few Particulars

Hon. So I will; he said, to have to do with other Men's Wives had been practised by *David*, God's beloved, and therefore he could do it. He said, to have more Women than one, was a Thing that *Solomon* practised, and therefore he could do it. He said that *Sarah* and the Godly Midwives of *Egypt* lyed, and so did *Rahab*, and therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owner's Ass, and therefore he could do so too. He said, that *Jacob* got the Inheritance of his Father, in a Way of Guile and Dissimulation, and therefore he could do so too.

Great-heart. High Base indeed! And are you sure he was of this Opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring Arguments for it, &c.

Great-heart. An Opinion that is not fit to be with any Allowance in the World.

Hon. You must understand me rightly: He did not say that any Man might do this; but that those that had the Vertues of those that did such Things, might also do the same.

Great-

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Great-heart. But what more false than such a Conclusion? For this is as much as to say, That because good Men heretofore have sinned of Infirmity, therefore he had allowance to do it of a presumptuous Mind. Or, if because a Child by the blast of the Wind, or for that stumbled at a Stone, fell down and defiled itself in the Mire, therefore he might wilfully lie down, and wallow like a Bear therein. Who could have thought that any one could so far have been blinded by the Power of Lust? But what is written must be true: *They stumble at the Word being Disobedient whereunto also they were appointed,* 1 Pet. 2. 8.

His supposing that such may have the Godly Man's Vertues, who addict themselves to his Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say I have the Qualities of the Child, because I lick up his stinking Excrements, *To eat up the Sin of God's People,* Hos. 4. 8; is no Sign of one that is possess'd with their Vertues. Nor can I believe, That one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him; prethee, What can he say for himself.

Hon. Why, he says, To do this by Way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it.

Great-heart. A very wicked Answer; for tho' to let loose the Bridle to Lusts, while our Opinions are against such Things, is bad; yet to sin, and plead a Toleration so to do, is worse; the one stumbles Be-holders accidentally, the other pleads them into into the Snare.

Hon. There are many of this Man's Mind, that makes going on Pilgrimage of so little Esteem as it is.

Great-heart. You have said the Truth, and it is to be lamented: But he that feareth the King of Paradise, shall come out of them all.

Christiana. There are strange Opinions in the World, I know one that said, 'Twas Time enough to repent when he came to die.

Great-heart. Such are not over wise: That Man would have been loth, might he have had a Week to run twenty Miles in his Life, to have deferred that Journey to the last Hour of that Week.

Hon. You say right, and yet the generallity of them that count themselves Pilgrims do indeed do thus. I am, as you see, an old Man, and have been a Traveller in this Road many a Day; and I have taken Notice of many Things.

I have seen some that have set out as if they would drive all the World afore them; who yet have infew Days died, as they in the Wilderness, and so never got Sight of the *Promised Land*.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would have thought could not have lived a Day, that yet have proved very good Pilgrims.

I have seen some who have run hastily forward, that again have, after a little Time, run just as fast back again.

I have seen some who have spoke very well of a Pilgrim's Life at first, that after a While have spoken as much against it.

I have heard some when they first set out for *Paradise*, say positively, There is such a Place, who when they have been almost there, have come back again and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm, fled Faith, the Pilgrim's Way and all.

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Now as they were thus in their Way, there came one running to meet them, and said, Gentlemen, and you of the weaker Sort, if you love Life, Shift for yourselves, for the Robbers are before you.

Fresh News of Trouble.

Great-heart. Then said Mr. *Great-heart*, they be the three that set upon *Little Faith*, heretofore. Well, said he, we are ready for them; so they went on their Way: Now they looked at every Turning when they should have met with the Villains: But whether they heard of Mr. *Great-heart*, or whether they had some other Game they came not up to the Pilgrims.

1 Part, p 217
Great-hearts Resolution.

Christ. Christiana then wished for an Inn for herself and her Children, because they were very weary. Then said Mr. *Honest*, there is one a little before us, where a very honourable Disciple one *Gaius* dwells. So they all concluded to turn thither, *Rom. 16. 23.* and the rather because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for Folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: So they asked if they might lie there that Night?

Christiana
wisheth for an Inn.

Gaius they enter into his House.

Gaius. Yes, Gentlemen, if you be true Men; for my House is for none but Pilgrims. Then was *Christiana*, *Mercy*, and the Boys the more glad; for that the Inn-keeper was a lover of Pilgrims. So they called for Rooms, and he shewed them one for *Christiana* and her Children, and *Mercy*, and another for Mr. *Great-heart*, and the old Gentleman.

Gaius entertains them, and how.

Great-

Great-heart. Then said Mr. *Great-heart*, good *Gaius*, What hast thou for Supper? for these Pilgrims have come far to day, and are weary.

Gaius. It is late said *Gaius*, so we cannot conveniently go out to fetch Food; but such as we have, you shall we welcome, if that will content you.

Great-heart. We will be content with that thou hast in the House; for as much as I have proved thee, thou art never destitute of that which is convenient.

Then he went down, and spake to *Gaius's Cook*. the Cook, whose Name was *Taste that which is good*, to get ready Supper for for so many Pilgrims. This done he comes up again, saying, Come, my good Friends, you are welcome to me, and I am glad I have House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: so they all said, Content,

*Talk between
Gaius and his
Guests.*

Gaius. Then said *Gaius*, Whose Wife is this venerable Matron, and whose Daugbter is this young Damsel?

Great-heart. The Woman is the Wife of one *Christian*, a Pilgrim of former Times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath persuaded to come with her on Pilgrimage.

Mark this.

The Boys take all after their Father, and covet to tread in his Steps: Yea, if they burlessee any Place where the old Pilgrim had lain, or any Print of his Foot, it ministrerh Joy to their Hearts, and they covet to lie or tread in the same.

Gaius. Then said *Gaius*, Is this *Christian's* Wife? and are these *Christian's* Children? I knew your Husband's Father, yea, also his Father's Father. Many have been good of this Stock, their Ancestor dwelt first at *Antioch*.

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Christian's Progenitors (I suppose you have heard your Husband talk of *Acts 18. 12.* *Of Christian's* *Ancestors.* *have above any that I know, showed themselves Men of great Virtue and* *Courage, for the Lord of the Pilgrims, his Ways, and* *them that loved him. I have heard of many of your* *Husband's Relations, who have stood many Trials for* *the sake of the Truth. Stephen that was one of the* *first of the Family, from whence your Husband sprang,* *was knock'd o'the Head with Stones, Acts 7. 59, 60.* *Chap. 12. 8. James another of this Generation, was* *slain with the edge of the Sword. To say nothing of* *Paul and Peter, Men antiently of the Family from* *whence your Husband came: There was Ignatius,* *who was cast to the Lions, Romanus, whose Flesh was* *cut by peices from his Bones, and Policarp, that play-* *ed the Man in the Fire: There was he that was han-* *ded up in a Basket in the Sky, for the Wasps to eat;* *and he who they put into a Sack, and cast into* *the Sea to be drowned. 'Twould be impossible, utter-* *ly to count up all that Family that have suffer'd Inju-* *ries and Death; for the Love of a Pilgrims Life. Nor* *can I but be glad, to see that thy Husband has left be-* *hind him four such Boys as these: I hope they will* *bear up their Father's Name, and tread in their Fa-* *ther's Steps, and come to their Father's End.* *Great heart* *Indeed, Sir, they are likely Lads they* *em to chuse heartily their Father's Ways.* *Gaius.* *That is it that I said, where* *re Christian's Family is like still to* *Advice to* *read abroad upon the Face of the* *Christiana* *about her Boy.* *ground, and yet to be numerous upon* *the Face of the Earth: Wherefore,* *Christiana* *look out some Damsels for Name of* *their Sons, to whom they may betrothed, &c. that the* *their Progenitors may never be forgotten in the* *world.*

Hon. 'Tis pity his Family should fall and be extinct.
Gaius. Fall it cannot, but be diminished. it may ; but
 let *Christiana* take my Advice, and that's the Way to
 uphold it.

And *Christiana*, said this Inn-keeper, I am glad to
 see thee and thy Friend *Mercy* together here, a lovely
 Couple. And may I advise, Take *Mercy*
Mercy and into nearer Relation to thee : If the
Matthew will, let her be given to *Matthew* thy eldest
marry. Son : 'Tis the Way to preserve a Posterity
 in the Earth. So this Match was concluded,
 and in Process of Time, they were married : But
 more of this hereafter.

Gaius also proceeded, and said, I will now speak of
 the Behalf of Women, to take away their Reproach.
 For as Death and the Curse came into the World by a
 Woman, *Gen. 3*. so also did Life and Health : God sent
 forth his Son made of a Woman, *Gal. 4*. Yea, to thee

Why Women of how much those that came after did abhor the Act of the Mother, this Sex in
 old so much the Old Testament, covered Children
 desired Children if happily this or that Woman might be
 the Mother of the Saviour of the World.

I will say again, That when the Saviour
 our was come, Women rejoiced in him before either
 Man or Angel, *Luke 2*, Chap. 8, 2, 5. Chap. 7. 37, 38.
John 11. 2. Chap. 2. 3. *Luke 23*, 27. *Mat 27* 55, 56, 66.
Luke 24, 22, 23. I read not that ever Man did give unto
 Christ so much as one Groat, but the Women followed
 him, and ministered to him of their Substance. 'Twas
 a Woman that wash'd his Feet with Tears, and a Woman
 that anointed his Body to the Burial. They were
 Women that wept when he was going to the Cross,
 and Women that followed him from the Cross, and that
 sat by the Sepulchre when he was buried : They were
 Women that were first with him at his Resurrection
 Morn : And Women that brought Tidings first
 Disciples, That he was risen from the Dead : Women
 therefore

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therefore are highly favoured, and shew by these Things, that they are Sharers with us in the Grace of Life.

Now the Cook sent up to signify that Supper was almost ready, and sent one to lay the Cloth and the Trenchers, and to set *Supper ready.* the Salt and Bread in Order.

Then said *Matthew*, *The Sight of this Cloth, and of this Fore runner of the Supper, begetteth in me a greater Appetite to my Food than I had before.*

Gaius. So let all ministring Doctrines to thee in this Life, beget in thee a greater Desire to sit at the supper of the great King in his Kingdom; for all Preaching, Books and Ordinances here, are but as the laying of the Trenchers, and as setting of Salt upon the Board, when compar'd with the Feast that our Lord will make for us when we come to his House.

What isto be gathered from laying of the Bread with the Cloth and Trenchers.

So Supper came up, and first a Heave-shoulder, and a Wave-breast, were set on the Table before them: To shew that they must begin the Meal with Prayer and Praise to God. The Heave-shoulder *David* lifted his Heart up to God with, and with the Wave-breast, where his Heart lay, with that he used to lean upon his Harp, when he play'd. The two Dishes were very fresh and good and they all eat heartily thereof.

Levit. 7. 32.
33, 34. Ch. 10,
14, 15. Psalm
25. 1 Heb. 13,
15. Deut. 32.
14. Judg. 9.
13. Job. 15. 5

F

The

The Second Part of

The next they brought up, was a Bottle of Wine as red as Blood. So *Gaius* said to them, Drink freely, this is the true Juice of the Vine, that makes glad the Heart of God and Man. So they drank and were merry.

A Dish of Milk. The next was a Dish of Milk well crumbled: But *Gaius* said, *Let the Boys have that, that they may grow thereby,* 1 Pet' 2. 1, 2.

Of Honey and Butter Then they brought up in Course a Dish of Butter and Honey. Then said *Gaius*, eat freely of this, for this is good to chear up, and strengthens your Judgments, and Understandings: This was our Lord's Dish when he was a Child: *Isa. 7. 15.* *Butter and Honey shall be eat, that he may know to refuse the Evil, and choose the Good.*

A Dish of Apples. Then they brought him up a Dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, may we eat Apples, since they were such, by and with which the Serpent beguiled our first Mother.

Then said *Gaius*,
Apples were they with which we were beguil'd,
Yet Sin, not Apples, hath our Souls defil'd:
Apples forbid, if eat, corrupts the Blood;
To eat such, when commanded, does us good;
Drink of his Flaggons then, thou Church, his Dove;
And eat his Apples, who are sick of Love.

Then said *Matthew*, I made scruple, because awhile since I was sick of eating of Fruit.

Gaius

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Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

While they were thus talking, they were partaking with another Dish, and 'twas a Dish of Nuts. Then said some at the Table, Nuts spoil tender Teeth, especially the Teeth of the Children; which when *Gaius* heard, he said :

Song 6. 11.

A Dish of

Nuts.

Hard Texts are Nuts, (I will not call them Cheaters,) Whose Shells do keep their Kernels from the Eaters, Open then the Shells, and you shall have the Meat, Thy here are brought, for you to crack and eat.

Then were they very merry, and sat at the Table a long Time, talking of many Things: Then said the old Gentleman, My good Landlord, while ye are cracking your Nuts, if you please, do you open this Riddle,

(A Riddle put forth by old *Honest*.)

*A Man there was, though some did count him Mad,
The more he cast away, the more he had.*

Then they all gave good heed, wond'ring what good *aius* would say; so he sat still awhile; and then thus reply'd :

(*Gaius* opens it.)

*He who thus bestows his Goods upon the Poor,
Shall have as much again; and ten Times more.*

The Second Part of

Then said *Joseph*, I dare say, Sir, *Joseph* wonders. I did not think you could have found it out.

Oh! said *Gaius*, I have been trained up in this Way a great while: Nothing teaches like Experience; I have learned of my Lord to be kind, and have found by Experience, that I have gained thereby. *There is that scattereth, yet encreaseth; and there is that which holdeth that which is meet, but it tendeth to poverty: There is that maketh himself Rich, yet hath nothing; there is that maketh himself Poor, yet hath great Riches.*

Then *Samuel* whispered to *Christiana* his Mother, and said, Mother, This is a very good Man's House, let us stay here a good while, and let my Brother *Matthew* be married here to *Mercy*, before we go any farther.

The which *Gaius* the Host over-hearing, said, *With a very good Will, my Child.*

So they stayed here more than a Month, and *Mercy* was given to *Matthew* to Wife, and they were married.

While they stayed here, *Mercy*, as her Custom was would be making Coats and Garments to give to the Poor, by which she brought up a very good Report, upon Pilgrims.

But to return again to our Story: After Supper, the Lads desired a Bed, for they were weary with Travelling: Then *Gaius* called to shew them their Chamber; but said *Mercy* I will have them to bed. So she had them to bed and they slept well, but the rest sat up all Night: For *Gaius* and they were such suitable Company, that

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that they could not tell how to part. Then after much Talk of their Lord, themselves, and their Journey, old Mr. *Honest*, he that put forth the Riddle to *Gaius*, began to nod. Then said *Old Honest Great-heart*, What, Sir, you begin to *nods*. be dowsy, come, Rub up now, here's a Riddle for you. Then said Mr. *Honest*, Let us hear it.

Then said Mr. *Greatheart*,

[A Riddle.]

He that will kill,

Must first be overcome:

Who live abroad would,

First must die at home.

Ha! said Mr. *Honest*, it is a hard one, hard to expound, and harder to practice. But, come, Landlord, said he, I will, if you please, leave my part to you, to you expound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and tis expected you should answer it.

Then said the old Gentleman.

[The Riddle explain'd.]

He first by Grace must conquer'd be,

That Sin would mortify:

Who, that he lives would convince me,

Unto himself must die.

It is right, said *Gaius*, good Doctrine and Experience teaches this. For first, until Grace displays itself, and over-comes the Soul with its Glory, it is altogether without Heart to oppose Sin; besides, if Sin be as *Saran's Cords*, by which the Soul lies bound,

how should it make Resistance, before it is loosed from this Infirmary?

Secondly. Nor will any that knows either Reason or Grace, believe that such a Man be a living Monument of Grace, that is a Slave to his own Corruption.

And now it comes in my mind, I will tell you a Story worth the hearing. There were two Men that

A Question worth the *minding.* he was Old: The young Man had strong Corruptions to grapple with, the old Man's were weak with the Decays of Nature. The young Man trod his Steps even as did the old One, and was every way as light as he: Who now, or which of them had their Grace shining clearest, since both seemed to be alike?

Honest. The Young Man's doubtless, for that which heads it against the greatest Opposition, gives best Demonstration that it is strongest; especially when it also holdeth Pace with that that meets not with half so much; as to be sure old Age does not.

Besides, I have observed, that old Men have blessed themselves with this Mistake; Namely taking the Decays of Nature for a gracious

A Mistake. Conquest over Corruptions, and so have been apt to beguile themselves.

Indeed old Men that are Gracious, are best able to give Advice to them that are Young, because they have seen most of the Emptiness of Things. But yet, for an old and a young Man to set out both together, the young one has the Advantage of the fairest Discovery of it work of Grace within him.

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him, though the old Man's Corruptions are naturally the weakest.

Thus they sat talking 'till Break of Day. Now when the Family was up, *Christiana* bid her Son *James* that he should read a Chapter: So he read the 32d of *Isaiab*; when he had done, Mr. *Honest* ask'd why it was said, *That the Saviour is said to come out of a dry Ground, and also that he had no Form or Comeliness in him.* Another Question.

Great-heart, Then said Mr. *Great-heart*: To the first I answer; Because the Church of the *Jews*, of which *Christ* came, had then lost almost the Sap and Spirit of Religion. To the second I say, the Words are spoken in the Person of the Unbeliever, who, because they want the Eye that can see into our Prince's Heart, therefore they judge of him by the Meanness of his Outside.

Just like those, that know not that Precious Stones are cover'd over with a homely Crust; who, when they have found one, because they know not what they have found, cast it again away, as Men do a common Stone.

Well, said *Gaius*, now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed ourselves, we will walk into the Fields, to see if we can do any good. About a Mile from hence there is one *Slay-Good*, a Giant, that does much annoy the King's High-way in these Parts. Good assault. And I know whereabout his Haunt is, ed and slain. he is Master of a Number of Thieves; it would be well if we could clear those Parts of him.

So

So they consented and went, Mr. *Great-heart* with his Sword, Helmet and Shield; and the rest with Spears and Staves.

When they came to the Place where he was, they found him with one *Feeble-Mind* in his Hand, whom

*He is found
with one Fee-
ble-mind in
his Hand.*

his Servant had brought unto him having taken him in the Way; now the Giant was rifling him, with a Purpose after that, to pick his Bones; for he was of the Nature of Flesh-eaters.

Well, so soon as he saw Mr. *Great-heart* and his Friends at the Mouth of his Cave, with their Weapons, he demanded what they wanted.

Great-heart, We want thee; for we are come to revenge the Quarrels of the many that thou hast slain of the Pilgrims, when thou hast draged them out of the King's Highway; wherefore come out of thy Cave. So he armed himself and came out, and to Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slay-Good. Then said the Giant, *Why are you here on my Ground?*

Great-heart. To revenge the Blood of Pilgrims, as I also told you before; so they went to it again, and the Giant made Mr. *Great-heart* give back; but he came up again, and in the Greatness of his Mind, he let fly with such Stoutness at the Giant's Head and Sides, that he made him let his Weapon fall out of his Hand; so he smote him, and slew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they

*Feeble-Mind
rescued from
the Giant.*

were come Home, they shewed his Head to the Family, and set it up as they had done others before, for a

Terror

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Terror to those that shall attempt to do as he hereafter.

Then they asked Mr. *Feeble-Mind*, how he fell into his Hands?

Feeble-mind. Then said the poor Man, I am a sickly Man, as you see, and because Death did usually once a day knock at my door, *How Feeble-mind came to be a Pilgrim.* I thought I should never be well at Home; So I betook myself to a Pilgrim's Life; and have travelled hither

from the Town of *Uncertain*, where I and my Father were born. I am a Man of no Strength at all of Body, nor yet of Mind, but would if I could, though I can but crawl, spend my Life in the Pilgrim's Way. When I came at the Gate which is at the Head of the Way the Lord of that Place did entertain me freely; neither objected he against my weakly Looks, nor against my *Feeble-Mind*; but gave me such Things that were necessary for my Journey, and bid me hope to the End. When I came to the House of the Interpreter, I received much Kindness there; and because the Hill of *Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho' none was willing to go so softly as I am forced to do: Yet still as they came on, they bid me be of good Cheer; and said, That it was the Will of their Lord, that Comfort should be give to the *Feeble-*

inded, and so went on their own Pace. 1 Thes. 5. 4.

When I was come to *Assault Lane*, then this Giant met me, and bid me prepare for an encounter: But alas! feeble one that I was, I had more need of a Cordial: So he came up and took me, conceived he should not kill me: Also when he had put me into his Den, since I went not with him willingly, I believed I should come out

live again; For I have heard. That *Mark this.* of any Pilgrim that is taken Captive

by violent Hands, if he keeps Heart-whole towards his Master, is, by the Laws of Providence to die by the hand of the Enemy. Robb'd I look'd to be, and robb'd to be sure I am; but I am as you see, escaped with life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to run when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank him that

Mark this. loved me; I am fix'd; my Way is before me, my Mind is beyond the River that has no Bridge, tho' I am, as you, but of a Feeble Mind.

Hon. Then said old Mr. *Honest*, Have not you some Time ago, been acquainted with one Mr. *Fearing* a Pilgrim.

Feeble. Acquainted with him; Yes, he came from the Town of *Stupidity*, which lies four Degrees Northward of the City of *De-struction*, and as many off of where I mind's Uncle. was born: yet we were well acquainted; for indeed he was my Uncle, my Father's Brother; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Honest, I perceive you know him, *Feeble-mind* and I am apt to believe also, That *has some of* you were related one to another; for *Mr. Fearing's* you have his whirely Look, a Cast like *Features.* his with your Eye, and your Speech is much alike.

Feeble. Most have said so, that have known us both and besides what I have read in him, I have for the most part found in myself.

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Gaius. Come, Sir, said good Gaius, Gaius comforts
be of good Chear, you are welcome to him. Notice
me, and to my House, and what thou to be taken of
hast a Mind to, call for freely; and Providence.
what thou would'st have my Servants Tidings how
do for thee, they will do it with a one Not-right
ready Mind, was slain by a

Then said Mr. Feeble-Mind, This is Thunder-bolt,
an unexpected Favour, and as the Sun and Mr. Fee-
shining out of a very dark Cloud: Did ble-mind's
Giant Slay Good intend me this Favour Comment
when he stopped me, and resolved to upon it.
let me go no farther? Did he intend
that after he had rifled my Pocket, I should go to
Gaius mine Host? Yet so it is.

Now, just as Mr. Feeble-mind and Gaius were thus
in Talk, there comes one running, and called at the
Door, and told, That about a Mile and a half off,
there was one Mr. Not-right a Pilgrim struck Dead
upon the Place where he was, with a Thunder-bolt.

Feeble-mind. Alas! said Mr. Feeble-mind, is he slain?
He overtook me some Days before I came so far as
hither, and would be my Company-Keeper: He also
was with me when Slay-Good the Giant took me, but
he was nimble of his Heels, and escaped! But it
seems, he escaped to Die, and I was took to live.

What, one would think, doth seek to slay out-right,
Oft-times delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft-times to the Lowly, Life bequeath:
I taken was, he did escape and flee;
Hands crost, gave Death to him, and Life to me.

Now

The Second Part of

Now about this Time, *Matthew* and *Gaius* were married; also *Gaius* gave his Daughter *Phoebe* to *James*, *Matthew's* Brother to Wife; after which time they yet staid about ten Days at *Gaius's* House, spending their Time, and the Seasons, like as the Pilgrims used to do.

The Pilgrims
prepare to go
forward.

a Reckoning.

Luke 16, 34
35. How they
greet one a-
nother at part-
ing, 3 John 5
6.

When they were to depart, *Gaius* made them a Feast, and they did eat and drink, and were merry. Now the Hour was come that they must be gone; wherefore *Mr. Great-heart* called for But *Gaius* told him, That at his House it was not the Custom for Pilgrims to pay for their Entertainment; he boarded them by the Year, but looked for his Pay from the good *Samaritan*, who had promised him, at his Return, whatsoever Charge he was at with them, faithfully to repay him. Then said *Mr. Great-heart* to him.

Great-heart. Beloved, thou do'st faithfully, whatsoever thou doest, to the Brethren and to Strangers, which have born Witness of thy Charity before the Church, whom if thou, yet, bring forward on their Journey, after a Godly Sort, thou shalt do well.

Then *Gaius* took his Leave of them all, and his Children, and particularly *Mr. Feeble-mind*. He also gave him something to drink by the Way.

Now *Mr. Feeble-mind*, when they were going out of the Door, made as if he intended to linger, the which when *Mr. Great-heart* espied, he said, come *Mr. Feeble-mind*, pray do you go along with us, I will be your Conductor, and you shall fare as the rest.

Feeble-

Feeble. Alas! I want a suitable Companion; you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest by Reason of my many Infirmities, I should be both a Burden to my self and to you. I am as I said, a Man of a weak and feeble Mind, and shall be offended and made Weak at that which others can bear. I shall like no Laughing, I shall like no gay Attire: I shall like no unprofitable Questions. Nay I am so weak a Man, as to be offended with that which others have a Liberty to do. I do not know all the Truth? I am a very Ignorant Christian Man: Sometimes, if I hear some rejoice in the Lord, it troubles me, because I cannot do so too. It is with me, as it was with a weak Man among the strong, or as a Lamp despised, (he that is ready to slip with his Feet, is as a Lamp despised in the Thought of him that is at ease :) so that I know not what to do.

Great-heart. But, Brother, said Mr. *Great-heart*, I have it in Commission to comfort the *Feeble-minded*, and to support the Weak. You must needs go along with us; we will wait for you, we will lend you our Help; we will deny ourselves of some Things both Opinionative and Practical, for your sake; We will not enter into doubtful Disputations before you; we will be made all Things to you, rather than you shall be left behind.

Feeble-mind
for going behind.

His Excuse
for it.

Job. 12, 5.

Great-heart's
Commission.

1 Thes. 5. 15
Rom. 14.
1 Cor. 8, 9.
22. A Christian Spirit.
Esa. 38, 16.

Now,

The Second part of

Now, all this while they were at *Gaius's Door*; and behold, as they were thus in the Heat of their Discourse, *Mr. Ready-to-halt* came by with his Crutches in his Hand, and he also was going on Pilgrimage.

Feeble-mind, Then said *Mr. Feeble-mind* to him, *How comest thou hitherto? I was but now complaining that I had not a suitable Companion, but thou art according to my Wish. Welcome, welcome, good Mr. Ready-to-halt. I hope thee and I may be some Help.*

Ready-to-halt, I shall be glad of thy *Feeble-mind* Company, said the other; and good glad to see *Mr. Feeble-mind*, rather than we will *Ready-to-halt* part, since we are thus happily met come by. I will lend thee one of my Crutches.

Feeble-mind. Nay, said he, though I thank thee for thy Good-will, I am not inclined to halt before I am Lame. Howbeit, I think, when Occasion is, it may help me against a Dog.

Ready-to-halt. If either myself, or my Crutches can do thee a Pleasure, we are both at thy Command, good *Mr. Feeble-mind*.

Thus therefore they went on. *Mr. Great-heart* and *Mr. Honest* went before, *Christiana* and her Children went next, and *Mr. Feeble-mind*, and *Mr. Ready-to-halt* came behind with his Crutches. Then said *Mr. Honest*.

Hon. Pray Sir, now we are upon the New Talk. Road, tell us some profitable Things of some that have gone on Pilgrimage before us.

Great-heart, With a Good-will. I suppose you have heard how *Christiana* of old did meet with *Apollyon* the in Valley of Humiliation, and also what hard Work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how

Faintly

Faithful was put to it with *Madam Wanton*, with *Adam* the first, with 1 Part, from one *Discontent* and *Shame* : Four as Page 111, to deceitful Villains as a Man can meet Page 122. with upon the Road.

Hon. Yes, I believe I heard of all this; but indeed good *Faithful* was hardest put to it with *Shame*; he was an unwearied one.

Great-heart. Ay, for as the Pilgrim well said, He of all Men had the wrong Name.

Hon. But pray Sir, where was it that *Christian* and *Faithful* met *Talkative*? That same was also a notable one.

Great-heart. He was a confident Fool, yet many follow his Ways.

Hon. He had like to have beguiled *Faithful*.

Great-heart. Ay, but *Christian* put him in a Way quickly to find him out. Thus they went on till they came to the Place where *Evangelist* met with *Christian* and *Faithful*, 1 Part, p. 124 and prophesied to them what should be- 127, 144. fal them at *Vanity-Fair*.

Great-heart. Then said their Guide, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who prophesied to them of what Troubles they should meet with at *Vanity-Fair*.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

Hon.

The Second Part of

Great-heart. 'Twas so, but he gave
1Part, p. 157. 'em Encouragement withal. But what
 do we talk of the, they were a Couple
 of Lionlike Men; they had set their Faces like Flints.
 Don't you remember how undaunted they were when
 they stood before the Judge.

Hon. *Well, Faithful bravely suffer'd!*

Great-heart. So he did, and as brave Things came
 on't: For *Hopaful* and some others, as the Story re-
 lates it, were converted by his Death.

Hon. *Well, but pray go on; for you are well ac-
 quainted with Things.*

Great-heart. Above all that *Christian*
1Part, p. 167. met with after he had passed through
Vanity-Fair, one *By-Ends* was the Arch
 One.

Hon. *By-Ends, What was he?*

Great-heart. A very Arch-Fellow, a down right Hy-
 pocrite; one that would be Religious which way
 ever the World went; but so cunning, that he would
 be sure never to die or suffer for it.

He had his Mode of Religion for every fresh Occa-
 sion, and his Wife was as good at it as he. He would
 turn and change from Opinion to Opinion; yea, and
 plead for so doing too. But as far as I could learn, he
 came to an ill End with his *By-ends*; nor did I ever
 hear that any of his Childten were of any esteem
 with any that truly feared God.

Now by this Time they were come
They come with- within sight of the Town of *Vanity*,
in sight of Va- where *Vanity-Fair* is kept. So when they
nity-Fair, saw that they were so near the Town,
Psal. 21. 16. they consulted with one another how
 they should pass through the Town,
 and

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and some said one Thing, and some another. At last Mr. *Great-heart* said, I have, as you may understand, often been a Conductor of Pilgrims through this Town: now I am acquainted with one *Mnason* a *Cyprian* by Nation, an old Disciple, *They enter in* at whose house we may lodge if you *to Mr. Mnason's to lodge* think good, said he, we will turn *son's to lodge* in there.

Content, said old *Honest*, *Content*, said *Christian*, *Content*, said Mr. *Feeble-mind*; and so they said all. Now you must think it was Eventide by that they got to the Out-side of the Town; but Mr. *Great-heart* knew the Way to the old Man's house. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as he heard it; so he opened and they all came in. Then said *Mnason* their Host, How far have you come to Day? So they said, from the House of *Gaius* our Friend. I promise you said he, you have gone a good Streach, you may well be weary, sit down. So they sat down.

Great-heart. Then said their Guide, Come, what Cheer, good Sirs? I dare say you are welcome to my Friends.

Mnason. I also, said Mr. *Mnason*, do bid you Welcome; and whatever you *They are glad* want, do but say, and we will do what *of Entertain-* we can to get it for you. *ment.*

Honest. Our great Want, a While since was Harbour and good Company, and now I hope we have both.

Mnason. For Harbour you see what it is; but for good Company, that will appear in the Trial.

Great-

The Second part of

Great heart, *Well, said Mr. Great-heart, will you have the Pilgrims in to their Lodging?*

Mnason, I will said Mr. Mnason. So he had them to their respective Places; and also shewed them a very fair Dining-Room, where they might be, and Sup together, until Time was come to go to Rest.

Now when they were set in their Places, and were a little chearry after their Journey, Mr. *Honest* asked his Landlord, if there were any store of good People in the Town?

Mnason. We have a few, for indeed they are but a few, when compared with them on the other Side.

Honest. But how shall we do to see Them desire to some of them? For the sight of good see some of the Men to them that are going on Pilgrimage, is like to the appearing of the good People in the Town. Moon and Stars to them that are to the Moon and Stars.

Mnason. Then Mr. Mnason stamped with his Foot, and his Daughter Grace came up: So he said unto her, Grace, go you, tell my Friends, Mr. Contrite, Mr. Holy-man, Mr. Lover, Some sent for Saints, Mr. Dave-Not-Lie, and Mr. Penitent; that I have a Friend or two at my House that have a mind this Evening to see them.

So Grace went to call them, and they came, and after Salutation made, they sat down together at the Table,

Then said Mr. *Mnason*, their Landlord, My Neighbours, I have, as you see, a Company of Strangers come to my House; they are Pilgrims

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They come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing his Finger to *Christiana*: It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his Brother, were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana* when *Grace* came to call us, wherefore this is a very comfortable Surprise. Then they asked her about her Welfare, and if these young Men were her Husband's Sons, And when she had told them they were, they said, the King whom you love and serve, make you as your Father, and bring you where he is in Peace.

Hon. Then *Mr. Honest* (when they were all sat down) asked *Mr. Contrite* and the rest, in what Posture their Towns were at present.

Some Talk be-
twixt *Mr.*
Honest and
Mr. Contrite.

Con. You may be sure we are full of Hurry in Fair-Time. * 'Tis hard keeping our Hearts and Spirits in good Order, when we are in a cumbred Condition. He that lives in such a Place as this, and that has to do with such as we have, has need of an Item to caution him to take heed every Moment of the Day.

* *The Fruit of*
Watchfulness.

Honest. But how are your Neighbours now for Quietness?

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town: But of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with Load upon them till now: for since they

Persecution
not so hot at
Vanity-Fair
as formerly.

buried him,
they

The Second Part of

they have been ashamed to burn any more; in those Days we were afraid to walk the Streets, but now can shew our Heads. Then the Name of a Professor was odious; now, especially in some Parts of our Town, (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your Pilgrimage; how stands the Country affected towards you?

Hon It happens to us, as it happeneth to Way-faring Men; sometimes one Way is clean, sometimes foul; sometimes up Hill, sometimes down Hill; we are seldom at a Certainty: The Wind is not always on our Backs, nor is every one a Friend that we meet with in the Way, We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of Old, *A good Man must suffer Trouble.*

Contrite. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. Great-heart our Guide, for he can give the best Account of that.

Great. b. We have been beset three or four times already: First *Christiana* and her Children were beset with two *Ruffians*, that they feared, would take away their Lives. We were beset with *Giant Bloodman*, *Giant Maul*, and *Giant Slay-good*. Indeed we did rather beset the last, than were beset of him. And thus it was: After we had been some Time at the House of *Gaius*, mine Host, and of the whole Church, we were minded upon a Time to take our Weapons with us, and so go see if we could light upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable One thereabouts) now *Gaius* knew his

Haun

The Pilgrim's Progress. 129

Haunt better than I, because he dwelt thereabout; so we looked and looked, till at last, we discerned the Mouth of his Cave, then were we glad, and plucked up our Spirits. So we approach'd up to his Den, and lo, when we came there, he had dragged by mere Force into his Net, this poor Man, Mr. Feeble-mind, and was about to bring him to his End. But when he saw us, supposing, as we thought he justly laid about him; but in Conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side, for a Terror to such as should after practice such Ungodliness. That I tell you the Truth, here is the Man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lion.

Feeble-mind, Then said Mr. Feeble-mind, I found this true to my Cost and Comfort; to my Cost, when I was threatened in pick my Bones every Moment; and to my Comfort, when I saw Mr. Great-heart and his Friends, with their Weapons approach so near for my deliverance.

Holy man. Then said Mr. Holy-Man, there are two things that they have need to be possess'd with that will hold on Pilgrimage, Courage and an unspotted Life. If they have not Courage, they can never hold on, their Lives will be loose, and they will make the very Name of a Pilgrim stink.

Mr. Holy-man's Speech.

Love-s. Then said Love-s. I hope this Caution is not needful among us. But truly there are many that are upon the Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the way.

Mr. Love-saint's Speech,

Dare-

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The Pilgrim's Progress. 129

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Mr. Love-saint's Speech.

Dare-

The Second Part of

Dare-not. Then said Mr. *Dare-not-lye*, 'Tis true they neither have the Pilgrim's Word, nor the Pilgrim's Courage; they go not upright-

Mr. Dare-not-lye's Speech. ly, but all away with their Feet, one Shoe goeth inward, another outward, and their Hofen out behind; there a Rag, and there a Rent, to the Disparagement of their Lord.

Penit. These Things, said Mr. *Penitent*, they ought to be troubled for, nor are the Pilgrims like to have that Grace upon them and their Pilgrims Progress, as they desire until the Way is clear'd of such Spots and Blemishes.

Thus they sat talking and spending the Time, until Supper was set upon the Table, unto which they went and refreshed their weary Bodies; so they went to rest. Now they staid in their Fair a great while, at the House of Mr. *Mnason*, who, in process of Time, gave his Daughter *Grace* unto *Samuel*, *Christian's* Son, to Wife, and his Daughter *Martha* to *Joseph*.

The Time, as I said, that they lay here, was long (for it was not now as in former Times.) Wherefore the Pilgrims grew acquainted with many of the good People of the Town, and did them what Service they could: *Mercy*, as she was wont, laboured much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the Truth for *Grace*, *Phebe* and *Martha* they were all of a very good Nature, and did much Good in their Places. They were also all of the very fruitful, so that *Christian's* Name, as was said before, was like to live in the World.

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While they lay here, there came a Monster out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach 'em suck its Whelps. Now no Man in the Town durst so much as face this Monster; but Men fled when they heard the Noise of his coming.

A Monster.

The Monster was like unto no Beast upon the Earth: Its Body was like a Dragon, and it had seven Heads and ten Horns. It made sad Havock of Children, and it was govern'd by a Woman. This Monster propounded Conditions to Men; and such Men as loved their Lives more than their Souls, accepted those Conditions.

Rev. 13. 3.
*His Shape,
His Nature.*

Now this Mr. Great-heart, together with these, came to visit the Pilgrims at Mr. Mnason's House and entered into a Covenant to go and slay this Beast, if perhaps they might deliver the People of this Town from the Paws and Mouth of this so devouring a Monster.

Then did Mr. Great-heart, Mr. Contrite, Mr. Holy-spirit, Mr. Dare-not-lye, and Mr. Penitent, with their weapons go forth to meet him. Now

the Monster at first was very rampant,

and looked upon these Enemies with

great Disdain, but they so belaboured

him, being sturdy Men at Arms, that

they made him make a Retreat: So

he came home to Mr. Mnason's House again.

The Monster, you must know, had his certain Sex.

He would come out in, and to make his Attempts up-

*How to en-
gage.*

on

on the Children of the People of the Town, also these Seasons did these valiant Worthies watch him in, and did continually assault him; insomuch, that in Process of Time, he became not only wounded but lame; also he had not made the Havock of the Town-Mens Children, as formerly he had done. And it is verily believed by some, that this Beast will die of his Wounds.

This therefore made Mr. *Great-heart* and his Fellows of great Fame in this Town; so that many of the People that wanted their Taste of Things, yet had a Reverend Esteem and Respect for them. Upon this Account therefore it was that these Pilgrims got not much hurt here. True, there were some of the baser Sort, that could see no more than a Mole, nor understand no more than a Beast; these had no Reverence for these Men, nor took they Notice of their Valour and Adventures.

Well, the Time grew on that the Pilgrims must go on their Way, therefore they prepared for their Journey. They sent for their Friends, they conferred with them, they had some Time set apart therein to commit each other to the Protection of their Prince. There were again, that brought them of such Things as they had, that were fit for the Weak and the Strong, for the Women and the Men, and so laden them with such Things as were necessary, Acts, 10.

Then they set forwards on their Way, and the Friends accompanying them so far as was convenient they again committed each other to the Protection of their King, and departed.

They therefore that were of the Pilgrims Company, went on, and Mr. *Great-heart* went before them; now the Women and Children being weak

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they were forced to go as they could bear; by this Means *Mr. Ready-to-halt* and *Mr. Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen; and when their Friends had bid 'em farewell, they quickly came to the Place where *Faithful* was put to Death. Therefore they made a Stand, and thanked him that had enabled them to bear his Cross so well, and the rather, because they now found that they had a Benefit by such a Man's Sufferings as his was.

They went on therefore after this, a good Way further, talking of *Christian* and *Faithful*, and how *Hopeful* joined himself to *Christian*, after that *Faithful* was dead. 1 Part. Pag. 285.

Now, they were come up with the Hill *Lucre*, where the Silver-Mine was, which took *Demas* off, from his Pilgrimage, and into which, as some think, *By-Ends* fell and perished; wherefore they considered that. But when they were all come to the old Monument, that stood over-against the Hill *Lucre*, to wit, to the Pillar of Salt that stood also within View of *Sidon*, and its stinking Lake: They marvelled, as to turn aside here. Only they consider'd again, that Nature is not affected with the Harms that others have met with, especially if that Thing, upon which they look, has an attracting Virtue upon the foolish Eye.

I saw now that they went on till they came on the River that was on this Side of the delectable Mountains, 1 Part page 189.

To the River where the fine Trees grow on both Sides; and whose Leaves, if taken inwardly, are good against Surfeits, *Psalm 25.* where the Meadows are Green all the Year long, and where they might lie down safely.

By this River side, in the Meadows, there were Cotes and Folds for Sheep, an House built for the nourishing and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage, *Heb. 5. 2. Isa. 40. 11.* Also there was here one that was entrusted with them, who would have Compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with Young. Now to the Care of this Man, *Christiana* admonished her four Daughters to commit these little Ones, that by these Waters they might be Housed, Harboured, Succoured, and Nourished, and that none of them might be *lacking in*

Time to come. This Man if any of them go astray, or be lost, he will bring them again, he will also bind up that which was broken, and will strengthen them that are sick. Here they will never want Meat, Drink, and Cloathing: Here they will be kept from Thieves and Robbers; for this Man will die before one of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good Nourishment and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small Account. Also here, as you see, are delicate Waters, pleasant Meadows, dainty Flowers, Variety of Trees, and such as bear wholesome Fruit. Fruit not like that which

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which *Matthew* eat of that fell over the Wall, out of *Belzebub's Garden*: But Fruit that procureth Health where there is none, and that continueth and increaseth where it is.

So they were content to commit their *Little Ones* to him; and that which was also an Encouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was an Hospital to young Children and Orphans.

Now they went on; and when they were come to *By-Path Meadow*, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by *Giant Despair*, and put into *Doubting-Castle*; they sat down, and consulted what was best to be done; to wit, now they were so strong, and had got such a Man as Mr. *Great-heart* for their Conductor, whether they had not best to make an Attempt upon the Giant, demolish his Castle, and if there were any Pilgrims in it, to set them at Liberty, before they went any farther.

They being come to By-Path-Stile, have a mind to have a Plack with Giant Despair, 1 Part. p. 191, 195.

So one said one Thing, and another said to the contrary. One questioned, if it was lawful to go upon *unconsecrated Ground*; another said they might, provided their End was good; But Mr. *Great-heart* said, though that Assertion offered last, cannot be universally true, yet I have a Commandment to resist Sin, to overcome Evil, to fight the good Fight of the Faith: And I pray with whom should I fight this good Fight, if not with *Giant Despair*? I will therefore attempt the taking away of his Life, and the demolishing

The Second Part of

ing of *Doubling-Castle*. Then said he, who will go with me? Then said old *Honest*, I will; and so will we too, said *Christiana's* Four
 1 *John* 2. 13, Sons, *Matthew*, *Samuel*, *James*, and
 14 *Joseph*, for they were young Men and strong.

So they left the Women in the Road, and with them Mr. *Feeble-mind* and Mr. *Ready-to-halt*, with his Crutches, to be their Guard, until they came back; for in that Place
Isa. 11. 6. the Giant *Despair* dwelt so near, they keeping in the Road, a little Child might lead them.

So Mr. *Great-heart*, old *Honest*, and the four young Men, went up to *Doubling-Castle*, to look for Giant *Despair*. When they came at the Castle-Gate, they knocked for Entrance with an unusual Noise. With that the old Giant comes to the Gate, and *Diffidence* his Wife follows; then said he, Who, and what is he that is so hardy, as after this manner to molest the Giant *Despair*? Mr. *Great-heart*, reply'd, It is I, *Great-heart*, one of the King of the Celestial Country's Conductor of Pilgrims to their Place: And I demand of thee, That thou open the Gates for my Entrance; prepare thyself also to fight for I am come to take away thy Head, and to demolish *Doubling-Castle*.

Now Giant *Despair*, because he was
Despair has a Giant, thought no Man could over-
overcome An- come him; and again thought he,
gels. since heretofore I have made Con-
 quest of Angels, shall *Great-heart*
 make me afraid? So he harnessed himself, and went out;

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out : He had a Cap of Steel upon his Head, a Breast-Plate of Fire girded to him, and he came out in Iron Shoes, with a great Club in his Hand. Then these six Men made up to him, and beset him behind and before : Also when *Diffidence*, the Giantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Giant *Despair* was brought down to the Ground, *but was very loth to die* : He struggled hard, and had, as they say, as many Lives as a Cat ; but *Great-heart* was his Death, for he left him not till he had severed his Head from his Shoulders, *Despair is loth to die.*

Then they fell to demolishing *Doubting-Castle*, and that you know might with Ease be done, since Giant *Despair* was dead. They were seven Days in destroying of that, and in it, of Pillagers, they found one Mr. *Despondency*, almost starved to Death, and one *Much-afraid* his Daughter ; these two they saved alive. But it would have made you wondred, to have seen the dead Bodies that lay here and there in the Castle-Yard, and how full of dead Mens Bones the Dungeon was. *Doubting-Castle demolished.*

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Despondency*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, tho' they were Prisoners in *Doubting-Castle*, to that Giant *Despair*. They therefore, I say, took with them the Head of the Giant, (for his Body they had buried under a Cap of Stones) and down to the Road, and to their Companions they came, and shewed them what

what they had done. Now when *Faeble-mind* and *Ready-to-halt* saw that it was the Head of the Giant *Despair* indeed, they were very jocound and merry

Now *Christiana*, if need was, could play upon the *Viol*, and her Daughter *Mercy* upon the *Lute*: So since they were so merrily disposed, she play'd them a Lesson, and *Ready-to-halt* would dance. So he took *Despondency's* Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road

True, he could not Dance without one Crutch in his Hand; but I promise you he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

for Mr. *Despondency*, the Musick was not much to him, he was for Feeding rather than Dancing, for that he was almost starved. So *Christiana* gave him some of her Bottle of Spirits, for present Relief, and then prepared them something to eat; and in a little Time, the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these Things were finished, Mr. *Great-heart* took the Head of Giant *Despair*: and set it upon a Pole in the Highway-side, right over-against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entring into his Grounds.

[A Monument of Deliverance.]

Then he writ under it, upon a Marble-Stone, these Verses following:

This

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*This is the Head of him, whose Name only,
In former Times did Pilgrims terrify,
His Castle's down, and Diffidence; his Wife,
Brave Master Great-heart has bereft of Life.
Despondency his Daughter Much-afraid,
Great-heart for them also the Man has play'd.
Who hereof doubts, if he'll but cast his Eye
Up hither, may his Scruples satisfy,
This Head also, when doubting Cripples dance,
Doth shew, from Fears they have Deliverance.*

When those Men had thus bravely shewed themselves against Doubting-Castle, and had slain Giant Despair, they went forward, and went on 'till they came to the *Delectable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with the shepherds there, who welcom'd them, as they had done *Christian* before, unto the *Delectable Mountains*.

Now the Shepherds seeing so great a Train follow *Great-heart*, (for with him they were well acquainted) they said unto him, Good Sir, you have got a goodly Company here; pray where did you find all these?

[The Guide's Speech to the Shepherds]

*First, here is Christiana, and her Train,
Her Sons, and her Sons Wives, who, like the Wain,
Keep by the Pole, and do by Compass steer,
From Sin to Grace, else they had not been here. A
Next, here's old Honest come on Pilgrimage,
Ready to halt too, who I dare engage,
True hearted is, and so is Feeble mind,
Who willing was, not to be left behind.*



Though Doubting Castle be demolished,
 And Giant Despair too hath lost his Head,
 Sin can rebuild the Castle, make't remain,
 And make Despair the Giant live again.

Despender

Despondency, good Man is coming after,
And so also is Much-afraid his Daughter.
May we have Entertainment here, or must
We farther go? Let's know whereon to trust?

Then said the Shepherds, This is a comfortable
Company; you are Welcome to us for we have for
the Feeble, as for the Strong; our Prince
has an Eye to what is done to the least
of these. Therefore Infirmary must

Their En-
tertainment.

not be a Block to our Entertainment. Mat. 23. 40.

So they had them to the Palace Doors,

and then said unto them, Come in Mr. Feeble-mind,

come in Mr. Ready-to-halt, come in Mr. Despondency,

and Mrs. Much-afraid, his Daughter. These Mr.

Great-heart, said the Shepherds to the Guide, we,

call in by Name, for that they are most subject to

draw back; but as for you, and the rest that are

strong, we leave you to your wonted Liberty. Then

said Mr. Great-heart, This Day-I see

that Grace doth shine in your Faces,

and that you are my Lord's Shepherds

indeed; for that you have not push-

ed these Diseased neither with Side

nor Shoulder, but have rather strew-

ed their Way into the Palace with Flowers, as you
could.

A Descrip-
tion of false
Shepherds.

Ezek. 34. 21.

So the Feeble and Weak went in, and Mr.

Great-heart and the rest did follow. When they

were also set down, the Shepherds said to those

of the weakest Sort, What is that you would

say? For, said they, all Things must be

made

managed here, to the Supporting of the Weak, as well as the Warning of the Unruly.

So they made them a Feast of Things easy of Digestion, and that were pleasant to the Palate and nourishing: The which when they had received, they went to their Rest, each one respectively unto his proper Place. When Morning was come, because the Mountains were high, and the Day clear; and because it was the Custom of the Shepherds to shew the Pilgrims, before their Departure, some Rarities, therefore, after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first what they had shewed to *Christian* before.

Then they had them to some new Places. The first was *Mount-Marvel*, where they looked, and behold a

Mount-Mar- Man at a Distance, That tumbled the
vel, 1 Part, Hills about with Words. Then they
pag. 126, asked the Shepherds what that should mean? So they told them, That

Mark. 11.
23, 24.

the First Part of the Records of the
Pilgrim's Progress. And he is set there to teach Pilgrims how to believe down
or to tumble out of their Ways, what Difficulties they should meet with by Faith. Then said *Mr. Great-heart*, I know him, he is a Man above many.

The

Then they had them to another Place, called *Mount-Innocence*: And there they saw a Man cloathed all in White; and two Men, *Prejudice* and *Ill-Will*, continually casting dirt upon him. Now behold the Dirt, whatsoever they cast at him, would in a little Time fall off again, and his Garment would look as clear as if no Dirt had been cast thereat. *Mount Innocence.*

Then said the Pilgrims, What means this? The Shepherds answer'd; This Man is named *Godlyman*, and the Garment is to shew the Innocence of his Life. Now those that throw Dirt at him, are such as hate his *Well-doing*; but, as you see, the Dirt will not stick upon his Cloaths, so it shall be with him that lives truly Innocent in the World. Whoever they be that would make such Men dirty, they labour all in vain; for God, by that a little Time is spent, will cause that their Innocence shall break forth as the Light, and their Righteousness as the Noon-Day.

Then they took them, and had them to *Mount-Charity*, where they shewed them a Man that had a Bundle of Cloth lying before him, out of which he cut Coats and Garments for the Poor that stood about him; yet this Bundle, or Roll of Cloth, was never the less. *Mount-Charity.*

Then said they, What should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want wherewithal. He that waterereth, shall be watered himself. And the Cake that

that the Widow gave to the Prophet, did not cause that she had ever the less in her Barre!

They had them also to the Place where they saw one Fool, and one Want-wit, washing of an Ethiopian, with an Intention to make him white; but the more they washed him, the blacker he was. Then they asked the Shepherds what that should mean? So they told him, saying, Thus shall it be with the vile Person; all Means used to get such a one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so it shall be with all Hypocrites.

Then said Mercy, the Wife of Martin, to Christiana her Mother, I would if it might be, see the Hole in the Hill; or that commonly called the By-way to Hell. So her Mother brake her Mind to the Shepherds. Then they went to the Door; it was on the Side of an Hill, and they opened it, and bid Mercy have a Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my Father for holding of my Feet back from the Way of Peace and Life; and another said, O that I had been torn in Pieces before I had to save my Life, lost my Soul; and another said, If I were to live again, how would I deny myself, rather than come to this Place. Then there was, as if the very Earth groaned and quaked under the Feet of this young Woman for Fear; so she looked white, and came trembling away, saying, Blessed be he and she, that is delivered from this Place.

Now

Now when the Shepherds had shewn them all these Things, then they had them back to the Palace, and entertained them with what the House would afford: But *Mercy* being a young and breeding Woman, long'd for something that she saw there but was ashamed to ask. Her Mother-in-Law then asked her what she ailed, for she looked as one not well.

Then said *Mercy*, There is a Looking-Glass hangs up in the Dining Room, off which I cannot take my Mind; if therefore I have it not, I think I shall miscarry. Then said her Mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed, that these Men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Vertue to long for such a Thing as this; so *Mercy* said then to her Mother, if you please, ask the Shepherds if they are willing to sell it.

*Mercy long-
eth and for
what.*

Now the Glass was one of a Thousand. It would represent a Man one way with his own Features exactly; and turn it about another Way, and it would shew one the very Face and Similitude of the Prince

Pilgrims himself. Yes, I have asked with them that can tell, and they have said, that they have seen the very Crown of Thorns upon his head, by looking in that Glass; they have therein also seen the Holes in his hands, in his Feet, and his Side. Yea, such an Excellency is there in that Glass, that it will shew him to one, where they have a Mind to see him;

*It was the
Word of God.
James 1. 33.
1 Cor. 13. 12.
2 Cor. 3. 18.*

him; whether Living or Dead, whether in Earth or Heaven; whether in a State of Humiliation, or in his Exaltation; whether coming to Suffer or coming to Reigh.

Christiana therefore went to the Shepherds apart, (Now the Names of the Shepherds were *Knowledge*, *Experience*, *Watchful*, and *Sincere*) and

1 Part, pag.
237.

said unto them, there is one of my Daughters a Breeding Woman; that, I think, doth long for something that she hath seen in this House, and she thinks she shall miscarry, if she should by you be denied.

Experience. Call her, call her, she shall assuredly have what we can help her to, So they called her, and said to her, *Mercy*, What is that

*She donb not
lese her Long-
ing.*

Thing thou would'st have? Then she blushed and said, The great Glass that hangs up in the Dining-Room. So *Sincere* ran and fetch'd it, and with a joyful Consent, it was given her. Then she bowed her Head and gave Thanks, and said, By this, I know that I have obtained Favour in your Eyes.

They also gave to the other young Women such Things as they desired, and to their Husbands great Commendations, for that they had joined with *Mr. Great-heart* to the slaying of *Giant Despair*, and the demolishing of *Doubting-Castle*.

About *Christiana's* Neck the Shepherds put a Bracelet, and so they did about the Neck of her four Daughters: also they put Ear-rings in their Ears, and Jewels on their Foreheads.

*How the Shep-
herds adorned
the Pilgrims.*

Wh

When they were minded to go hence, they let 'em go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, who was one that was well acquainted with Things, and so could give them their Cautions 1 Part, pag. more seasonable; to wit, even then 213. when the Danger was nigh the approaching.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost by that the Time was come that they had need to put them in Practice. Wherefore here was the Advantage that this 1 Part, pag. 233. his Company had over the other.

From hence they went on Singing, and they said,

Behold, how fitly are the Stables set:

*For their Relief, that Pilgrims are become;
And how they us receive, without one Let,*

*That make the other Life the Mark and Home.
What Novelties they have, to us they give.*

*That we, tho' Pilgrims, joyful Lives may live.
They do upon us too, such Things bestow,*

That shew, we Pilgrims are, where e'er we go.

When they were gone from the Shepherds, they quickly came to the Place where *Christian* met with one *Turn-away*, that dwelt in the Town of *Apostacy*, - Wherefore of him Mr. *Great-heart*, their Guide, did now put them in 1 Part, pag. mind, saying, this is the Place where 216. *Christian* met with one *Turn-away*,

who

who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this Man, he would hearken to no Council, but once a falling Persuasion could not stop him.

Where we came to the Place where the Cross and the Sepulchre was, he did meet with one that did bid him *look there*, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the Way again. But this *Turn-away* resisted him, and having done much *Despise* unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the Place where *Little faith* formerly was robbed, there stood a Man with his Sword drawn, and his Face all Bloody. Then said *Mr. Great-heart*, What art thou? The

Man made Answer, saying, I am one *One Valiant* whose Name is *Valiant-for-Truth*. I am a Pilgrim, and am going to the *beset with* Celestial City. Now as I was in my *Thieves* Way, there were three Men did beset me, and propounded unto me these

three Things. 1. Whether I should become one of them? 2. Or go back from whence I came? 3. Or die upon the Place? To the first I answered, I had been

a True Man a long Season, and there-

Prov. 1. 10. fore it could not be expected that I *11. 12. 13.* now should cast in my Lot with

Thieves. Then they demanded what I would say to the second. So I told them the Place from whence I came, had I not found Incommodity there

there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the Third? And I told them, My Life cost more dear far than that I should lightly give it away. Besides you have nothing to do, to put Things to my Choice; wherefore, at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick* drew upon me, and I also drew upon him.

How he behaved himself and put them to it.

So we fell to it, One against Three, for the Space of three Hours. They have left upon me, as you see, some of the Marks of their Valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your Horse dash, and so they betook themselves to flight.

Great-heart. But here was great Odds, Three against One.

Valiant. 'Tis true; but Little or More, are Nothing to him that has the TRUTH on his Side: Though an Host should encamp against me, said one, my Heart shall not fear: Though War shall rise against me, in this I will be confident, &c. Besides said he, I have read in some Records, that one Man has fought an Army; And how many did Sampson slay with the Jaw-bone of an Ass?

Great-heart. Then said the Guild, Why did you not cry out, that some might have come in for your Succour.

Valiant.

Valiant. So I did to my King, who I knew could bear me, and afford invisible Help, and that was enough for me.

Great-heart. Then said *Great-heart* to *Mr. Valiant*. for-Truth, Thou hast worthily behaved thyself; let me see thy Sword, so he shewed it him.

When he had taken it in his Hand, and looked thereon a while, he said, Ha ! It is a right *Jerusalem Blade*.

Valiant. It is so. Let a Man have one of these Blades, with a Hand to wield it, and Skill to use it, and he may venture upon an Angel with it. He need not fear its holding, if he can but tell how to lay on. Its Edge will never Blunt. It will cut Flesh, and Bones, and Spirit and all.

Great-heart. But you fought a great while, I wonder you was not weary.

Valiant. I fought till my Sword did cleave to my Hand, and then they were joined together, as if a Sword grew out of my Arm, and when the Blood run thro' my Fingers, then I fought with most Courage.

Great-heart. Thou hast done well, thou hast resisted unto Blood, striving against Sin; thou shalt abide by us, come in, and go with us, for we are thy Companions.

Then they took him, and washed his Wounds, and gave him of what they had to refresh him; and so they went together. Now as they went on, because *Mr. Great-heart* was delighted with him (for he loved

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ved one greatly that he found to be one of his
ands) and because there were in Company them
at were Feeble and Weak: Therefore he questi-
ed with him about many Things; at first, *What*
antryman he was.

Valiant. I am of *Darkland*, for there I was Born,
d there my Father and Mother are still.

Great-heart. *Darkland*, saith the Guide, doth not
at lie on the same Coast with the City of *Destruc-*
on?

Valiant. Yes it doth. Now that which causeth
e to come on Pilgrimage, was this; We had
r. *Tell-true* came in our Parts. and told it about
at *Christian* had done, that went from the City of
Destruction. Namely, how he had forsaken his Wife
d Children, and had betaken himself to a Pil-
m's Life. It was also confidently reported,
ow he had killed a Serpent, that did come out
refist him in his Journey, and how he got
ough to whither he intended. It was also
d, what Welcome he had to his Lord's Lodg-
s, especially when he came to the Gates of the
elestial City: for there, said the Man, he was
eived with Sound of Trumper, by a Company of
ning Ones. He told it also, how all the Bells
the City did ring for Joy at his Reception;
d what Golden Garments he was cloathed with
ny other Things that now I shall forbear to
te. In a Word, that Man so told the Story of
Christian, and his Travels, that my Heart fell in-
a burning Heat, to be gone after him; nor
could

could Father or Mother stay me! So I got from 'em and am come thus far on my Way.

Great-heart. You come in at the Gate, did you not?

Valiant. Yes, yes, for the said Man also told us that all would be nothing, if we did not begin to enter this Way at the Gate.

Great-heart. Look you, said the Guide to *Christians* the Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why is this *Christian's* Wife?

Great-heart. Yes, that it is, and these are also her four Sons.

Valiant. What! and going on Pilgrimage to?

Great-heart. Yes verily, they are following after.

Valiant. It glads me at Heart! good Man. How joyful will he be, when he shall see them that would not go with him, to enter before him, in at the Gate into the Cœlestial City.

Great-heart. Without doubt it will be a Comfort to him; for, next to the Joy of seeing himself there, will be a Joy to meet there his Wife and Children.

Valiant. But now you are upon that, pray let me hear your Opinion about it. Some make a Question Whether we shall know one another, when we are there?

Great-h. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that Bliss, and if they think they shall know

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And do these, why not know others, and rejoice in their welfare also?

Again, Since Relations are our second self, though that State will be dissolved, yet why may it not be rationally concluded, that we shall be more glad to see them there, then to see they are wanting?

Valiant. Well I perceive whereabouts you are as this. Have you any more Things to ask me about beginning to go on Pilgrimage.

Great-heart. Yes, was your Father and Mother willing you should become a Pilgrim?

Valiant. Oh no, they used all means imaginable to persuade me to stay at home.

Great-heart. What could they say against it?

Valiant. They said it was an idle Life, and if I myself were not inclined to Sloth and Laziness, I should never countenance a Pilgrim's Condition.

Great-heart. And what did they say else?

Valiant. Why, they told me that it was a dangerous Way, yea, the most dangerous Way in the World, they, is that which the Pilgrims go.

Great-heart. Did they shew you wherein this Way was dangerous?

Valiant. Yes, and that in many Particulars.

Great-heart. Name some of them.

Valiant. They told me of the Slough of Despond, the Christian was very nigh smothered. They told that there were Archers standing ready in Belshazzar's Castle, to shoot them who should knock at the Iron Gate for Entrance. They told me also of the Wood,

Wood, and dark Monuments of the Hill Difficult of the Lions, and also of the Giants, *Blood-man*, *Maul*, and *Slay-good*; they said moreover, that there was a foul Fiend haunted the Valley of *Humiliation*; and that *Christian* was by them almost bereft of Life: Besides, said, they, you must go over the *Valley of the Shadow of Death*, where the *Hobgoblins* are, where the Light is Darkness, where the Way is full of Snares, Pits, Traps and Gins. They told me also of Giant *Despair*, of *Doubting Castle*, and of the Ruin that the Pilgrims met with there. Further, they said, I must go over the Enchanted Ground, which was dangerous, and that after this, I should find a River, over which I should find no Bridge; and that River did lie betwixt me and the *Cœlestial Country*.

Great-heart. And was this all?

Valiant. No; they also told me, that this Way was full of Deceivers, and of Persons that lay in wait there, to turn good Men out of their Path.

Great-heart. But how did they make that out?

Valiant. They told me, that Mr. *Worldly-man* did lie there in wait to deceive.

They also said, that there was *Formality* and *Hypocrisy* continually on the Road. They said also, that *By-Ends*, *Talkative*, or *Demas*, would go near to gale me up: That the *Flatterer* would catch me in his Net; or that, with *Green-bearded Ignorance*, I would presume to go on to the Gate, from whence he would always sent back to the Hole that was in the Side of the Hill, and made to go the By-way to Hell.

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Great-heart. I promise you, this was enough to discourage thee; but did they make an End here?

Valiant. No, stay. They told me also of many that tried that Way of Old, and that they had gone great Way therein, to see if they could find something of the Glory then, that so many had so much talked from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of the Country. And they named several that did so, as *Stinate* and *Pliable*, *Mistrust* and *Timorous*, *Turn-away* and old *A-heist*, with several more; who, they said, had some of them gone far to see, what they could find, but not one of them found so much Advantage by going, as amounted to the Weight of a Feather.

Great-heart. Said they any thing more to discourage

Valiant. Yes, they told me of one *Mr. Fevring*, who was a Pilgrim, and how he found his Way so solitary, that he never had a comfortable Hour therein: that *Mr. Despondency* had like to have been drownded therein: Yea, and also, (which I had almost forgot) *Christian* himself, about whom there has been such a Noise, after all his Ventures for a Celestial City, was certainly drownd'd in the Black-River, and never went a Foot faather; however, it was never drownded up.

Great-heart. And did none of these Things discourage you?

Valiant.

Valiant No, they seemed as many Nothings to me.

Great-heart. How come that about?

Valiant. Why I still believed what *Mr. Tell-true* had said, and that carried me beyond them all.
How he got over these stumbling Blocks. *Great-heart.* Then this was your story even your Faith.

Valiant. It was so, I believed, and therefore came out, got into the Way, fought all that set themselves against me, and by believing am come to this Place.

Who would true Valour see,

Let him come hither ;

One here will constant be,

Come Wind, come Weather ;

There's no Discouragement

Shall make him once relent.

His first avow'd Intent

To be a Pilgrim,

Who so beset him round

With dismal Stories,

Do but themselves confound,

His Strength the more is

No Lion can him fright ;

He'll with a Giant fight,

But he will have a Right

To be a Pilgrim

Hobgoblin, nor foul Fiend,

Can daunt his Spirit ;

He knew, he at the End

Shall Life inherit.

Then Fancies flie away,

He'll not fear what Men say,

He'll labour Night and Day

To be a Pilgrim.

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By this Time they were got to the *Inchanted Ground*, where the Air naturally tended to make one Drowzy? And that Place was all grown over with Briers and Thorns, excepting here and there, where was an *Inchanted Arbour*, upon which, if a Man sits, or in which if a Man sleeps, 'tis a Question, say some, whether ever he shall Rise or Wake again in this World. Over this Forest therefore they went, both one and another, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-Truth*, he came behind, being Rear-guard, for fear, lest peradventure some Fiend, or Dragon, or Giant, or Thief should fall upon their Rear and so do Mischief. They went on here, each Man with his Sword drawn in his Hand; for they knew it was a dangerous Place. Also they cheered up one another as well as they could; *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and Darkness fell upon 'em all, so that they could scarce for a great while, one see the other. Wherefore they were forced for some Time to feel for one another, by Words; for they walked not by Sight.

But any one must think, That here was but sorry going for the best of them all; but how much the worse was it for the Women and the Children, who both of Feet and Heart also were but tender. Yet nevertheless so it was, that though the encouraging words of him that led in the Front, and of him that

H

brought

brought them up behind, they made a pretty good Shift to wag along.

The Way also was here very wearisome, through Dirt and Slabbiness. Nor was there on all this Ground, so much as one *Inn*, or *Viſtualling Houſe*, therein to refresh the feeble Sort. Here therefore was *Grunting*, and *Puffing*, and *Sighing*: While one tumbled over a Bush, another sticks fast in the Dirt; and the Children, some of them, lost their Shoes in the Mire, where one cries out, I am down; and another, Ho, while are you? And a third, the Bushes have got such fast hold on me, I think I cannot get away from them.

Then they come to an *Arbour*, Warm, and promising much Refreshing to the Pilgrims, For it was finely wrought above head, beautified with Greens, furnished with Benches and Seetles. It had in it a soft Couch where the weary might lean. This, you must think, all Things considered, was tempting; for the Pilgrims already began to be foiled with the Bane of the Way; but there was not one of them that made so much as a Motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of Dangers, and of the Nature of Dangers when they were at them, that usually when they were nearest to them, they did not pluck up their Spirits, and hearten one another to deny the Pleaſure. This *Arbour* was called, *The Devil's Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest when weary.

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I saw then in my Dream, That they went on in this their solitary Ground, 'till they came to a Place at which a Man is apt to lose his Way. Now, tho' when it was Light their Guide could well enough tell how to miss those Ways that led wrong, yet in the Dark he was put to a stand: But he had in his Pocket a Map of all Ways leading to or from the Coelestial City; wherefore he struck a Light, (for he never goes also without his Tinder-Box) and takes a View of his Book or Map, which bids him be Careful in that Place, to turn to the right Hand, And had he not here been Careful to look in his Map, they had, in all probability, been smother'd in the Mud; for just a little before them, and that at the End of the cleaneſt Way too, was a Pit, none knows how deep, full of nothing but Mud; there made on Purpose to destroy the Pilgrims in.

The Way is difficult to find. The Guide has a Map of all ways leading to or from the City.

Then thought I with myself, who that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a Stand, which is the Way he must take.

God's Book.

They went on then this Inhabited Ground, 'till they came to where there was another Arbour, and it was built by the High way Side. And in that Arbour there lay two Men, whose Names were Heedless and Tye-Bald. These Two were thus far on Pilgrimage, but here being wearied with their Journey, sat down to rest themselves, and so fell

An Arbour and two asleep therein.

fast asleep. VVhen the Pilgrims saw them. they stood still, and shook their Heads; for they knew that the Sleepers were in a pitiful case. Then they consulted what to do, whether to go on and leave them in their Sleep, or step to them, and to try to awake them, So they concluded to go to them, and awake them; that

The Pilgrims. is, if they could; but with this Caution; namely to take Heed that themselves did not sit down nor embrace them. the offered Benefit of that Arbour.

So they went in, and spoke to the Men, and called each by his Name (for the Guide it seems did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money.* At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand,* said the other, At that one of the Children laughed.

Then said *Christiana*, VVhat is the meaning of this? The Guide said, They talk in their Sleep; if you do strike them, or beat 'em, or whatever

Their Endeavour is fruitless,

Prov. 23. 34,
35.

else you do unto 'em, they will answer you after this Fashion; or as one of 'em said in old Time, when the VVaves of the Sea did beat upon him and he slept as one upon the Mast of a Ship; *When I do awake, I will seek it again.* You know when Men talk in their Sleep, they say any Thing, but their words are not govern'd either by Faith or Reason. There is an *Incoburney* in their Words now, even as therewas before, betwixt their going on Pilgrimage, and their sitting down in this Place. This then is them, when heedless Ones go on Pilgrimage; twenty to one

The Pilgrim's Progress. 161

but they are served thus. For this *Inchanted Ground* is one of the last Refuges that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it standeth against us with the more Advantage. For when thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and at what Time so likely to be weary, as when almost they are almost at their Journey's End. Therefore it is I say, That the *Inchanted Ground* is placed so nigh to the Land *Beulah*, and so near the End of their Race. Wherefore, let the Pilgrims look to themselves, lest it happens to them as it has done to these, that as you see, are fallen asleep, and none can awake them.

Then the Pilgrims desired with Trembling to go forward, only they prayed their Guide to strike a Light, that they might go the rest of their Way by the help of the Light of a Lantern. So he struck a Light, and they went by the help of that tho' the rest of this Way, tho' the Darkness was very great.

*The Light
of the World.
2 Pet. 1 10.*

But the Children begin to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their Way more comfortable. So by that they had gone a little farther a Wind arose, that drove away the Fog, so the Air became more clear.

*The Children
cry for Wear
iness.*

Yet they were not off by much of the *Inchanted Ground*; but only now they could see one another better, and also the Way therein they should walk.

H 3

Now

The Second Part.

Now, when they were almost at the End of this Ground, they perceived that a little before them was a solemn Noise of one that was much concerned. So they went on and looked before them.

Standfast
upon his Knees
on the In-
chanted.
Ground.

And behold they saw, as they thought, *A Man upon his own Knees*, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above; they drew nigh, but could not tell what he said; so they went softly, 'till he had done. When he had done he got up, and began to run towards the Cœlestial City. Then

Mr. Great-heart, called after him, saying, So ho, Friend, let us have your Company, if you go, as I suppose you do, to the Cœlestial City. So the Man stopped, and they came up to him. But so soon as

The Story of
Standfast.

Mr. Honest saw him, he said, I know this Man. Then said Mr. Valiant-for-Truth, prithee, who is it? 'Tis one said he, that comes from whereabouts I dwell, his Name is Standfast, he is certainly a right good Pilgrim,

So they came up to one another, and presently Standfast said to old Honest, Ho, Father Honest, are you there? Ay, said he, that I am, as sure as you are there. Right glad I am

Talk be-
twixt him
and Mr.
Honest.

said Mr. Standfast, that I have found you on this Road. And as glad am I said the other, that I espied you upon your Knees. Then Mr. Standfast blushed, and said, But why did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you, think,

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think, said Stedfast? Think, said old Honest, *What should I think? I thought we had an honest Man upon the Road, therefore should have his Company by and by. If you think not amiss, how happy am I? But if I be not as I should, 'tis I alone must bear it. That is true,* said the other; *but your Fear doth further confirm me, that Things are right between the Prince of Pilgrims and your Soul: For he saith, Blessed is the Man that feareth always.*

Valiant. Well, But brother, I pray thee tell us, What was that was the Cause of thy being upon thy Knees even now? Was it for some Obligations laid by special Mercies upon thee, or how? *They found him at Prayers.*

Standfast. *Why, we are as you see, upon the Inchant-ed Ground; and as I was coming along, I was musing with myself of what a dangerous Nature the Road in this Place was, and how many that had come even thus far on Pilgrimage, had here been stop'd, and been destroyed. I thought also of the Manner of Death, with which this Place destroyed Men. Those that die here, die of no violent Distemper: The Death which such do die is not grievous to them. For he that goeth away in his Sleep, begins that Journey with Desire and Pleasure. Yea such as quiesce in the Will of that Disease.*

What it was that fetch'd him upon his Knees.

Hon. Then Mr. Honest interrupting of him, said, *id y o the two Men asleep in the Arbour?*

H 4

Stand-

Standfast, Ay, ay, I saw *Heedless* and also *Too-bold* there; and for ought I know, that there they will lie until they rot; But let me go on with my Tale: As I was thus musing as I said, there was one in pleasant Attire, but Old, who presented herself unto me, and offer'd me Three Things, to wit, her Body, her Purse, and had her Bed. Now the Truth is, I was both a weary and sleepy: I am also as poor as a Howlet, and that perhaps the Witch knew. Well I repulsed her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, if I would be ruled by her, she would make me Great and Happy. For, said she, I am the Mistress of the World, and Men are made Happy by me. Then I asked her Name, and she told me, it was *Madam Bubble*. This set me farther from her, but she still followed me with Inticements, Then I be-
Madam Bubble: Or this ed me with Inticements, Then I be-
vain World. took me, as you see, to my Knees and with Hands lifted up and Cries, I prayed to him that said, he would help me. So just as you come up the Gentlewoman went her way. Then I continued to give Thanks for this great Deliverance; for I very believe she intended no Good, but rather sought to make a Stop of me in my Journey,

Hon. Without Doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some Story of her.

Standfast. Perhaps you have don both

Hon

The Pilgrim's Progress. 165

Hon. Madam, *Bubble!* Is she not a tall comely Dame, something of a swarthy Complexion?

Standfast. Right you hit it, she is just such an one

Hon. Doth she not speak very smoothly, and give you a Smile at the End of every Sentence?

Standfast. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it, fingering her Money, as if that was her Heart's Delight?

Standfast. 'Tis just so; had she stood by all this while, you could not more amply have set her forth before me, and have better described her Features.

Hon. Then he that drew her Picture was a good Painter, and he that wrote of her said true,

Great-heart. This Woman is a Witch, and it is by Vertue of her Sorceries, that this Ground is Incharmed: Whoever doth *The World*, lay their Head down in her Lap, ha!

so good lay it down upon that block over which the x doth hang; and whoever lays their Eyes upon her Beauty, are counted the Enemies of God. This is she that maintaineth in

their Splendor, all those that are *Jam. 4. 4.* the Enemies of Pilgrims. Yea, this *John 2. 15.*

she that hath brought off many a Pilgrim from a Pilgrim's Life. She is a great gossip; she is always, both she and her daughters, at one Pilgrim's Heels or another, now

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The Pilgrim's Progress. 165

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commending and then preferring the Excellencies of this Life. She is a bold and impudent Slut; she will talk with any Man. She always laugheth poor Pilgrims to Scorn, but highly commends the Rich. If there be one Cunning to get Money in a Place, she will speak well of him from House to House; she loveth Banqueting and Feasting mainly well: She is always at one full Table or another. She has given it out in some Places, That she is a Goddess, and therefore some do worship her. She has her Time and open Places in Cheating; and she will say and avow it, That none can shew a Good comparable to hers. She promised to dwell with Childrens Children, if they would but love and make much of her. She will cast out of her Purse Gold, like Dust, in some Places, and to some Persons. She loves to be sought after, spoken well of, and to lie in the Bosoms of Men. She is never weary of commending her Commodities, and she loves them most that think best of her. She will promise Crowns and Kingdoms, if they will but take her Advice; yet many has she brought to the Halter, and Ten Thousand Times more to Hell.

Standfast. Oh! said *Standfast*, What a Mercy is it that I did resist her; for whither might she have drawn me?

Great-heart. Whither! Nay, none but God know

But in general, to be sure she would
1. Tim. 6 *have drawn thee into many foolish and hurtful Lusts, which draw down Men in Destruction and Perdition.*

'Twas she that set *Absalom* against his Father and *Jereboam* against his Master. 'Twas she

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persuaded Judas to sell his Lord : and that prevailed with Demas to forsake the Godly Pilgrim's Life ; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, betwixt Neighbour and Neighbour, betwixt a Man and his Wife, between a Man and himself, betwixt Flesh and the Spirit.

Wherefore, good Master Stedfast, be as your Name is, and when you have done all, Stand.

At this Discour'e there was, among the Pilgrims, a Mixture of Joy and Trembling ; but at length they break out and sang :

What Danger is the Pilgrim in !

How many are his Foes ?

How many Ways there are to Sin !

No living Mortal knows.

Some in the Ditch spoil'd are, yea can

Lie tumbling in the Mire

Some, though they skun the Frying-Pan,

Do leap into the Fire.

After this, I beheld until they were come unto the Land of Belah, where the Sun shineth Night and Day. Here, because they were weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because these Orchards and Vineyards that were here, belonged to the King of the *1 Part pag.*
170, 181.
Celestial Country, therefore they were Licenced to make bold with any of his Things. But a little while loon refreshed them here ; for the Bells did so ring and the
Tram-

Trumpets continually sounding so melodiously, that they could not sleep, and yet they received as much Refreshing, as if they slept their Sleep never so soundly. Here also all the Noise of them, that walked in the Street, was, More Pilgrims are come to Town. And another would answer, saying, And so many went over the Water, and were let in at the Golden Gate to day. They would cry again, There is now a Legion of shining ones just come to Town: By which, we know, that here are more Pilgrims upon the Road: for here they come to wait for them and to comfort 'em after their Sorrow. Then the Pilgrims got up, and walked too and fro: But how were their Ears now filled with Goelestial Visions? In the Land they heard nothing, saw nothing, felt nothing, smelt nothing, tasted nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Bitterish to the Palate, but it proved sweet when it was down.

*Death bitter
to the Flesh,
but sweet to
the Soul.*

In this Place there was a Record kept of the Names of them that had been Pilgrims of Old, and a History of all the famous Acts that they had done, it was here also much discoursed, how the River to some has its Flowings, and what Ebbings it has had while others have gone over. It has been in a Manner dry for some, while it has overflowed its Banks for others,

*Death bath
its Ebbings and
Flowings like
the Tide.*

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In this Place, the Children of the Town would go into the Kitchen Gardens, and gather Nosesays for the Pilgrims, and bring them to them with Affection. Here also grew *Camphire*, and *Spikenard*, *Saffron*, *Calamus*, and *Cinnamon*: with all its Trees of *Frankincense*, *Myrrh*, and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed while they laid here; and with these were their Bodies anointed, to preserve them to go over the River, when the Time appointed was come.

Now while they lay here, and waited for the good Hour, there was a Noise in the Town, That there was a Post come from the Celestial City, with Matters of great Im-

portance to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter: The Contents were, *Hail good Woman! I bring thee Tidings, that the Master calleth for thee, and expecteth that thou shouldest be in his Presence, in Cloaths of Immortality within these Ten Days.* His Message.

A Messenger of Death sent to Christiana.

When he had read this Letter to her, he gave her herewith a sure Token that he was a true Messenger and was come to bid her make haste and be gone. The Token was, *An Arrow sharpened with Love, let easily into her Heart, which by Degrees wrought effectually with her, that at the Time appointed she must be gone.* How welcome Death is to those that are willing to die.

When *Christiana* saw that her Time was come; and that she was the first of this Company that was to govern, she called for Mr. *Great-heart*,

The Second Part of

heart her Guide, and told him how Matters were. of he told her, he was heartily glad of the News:

Her Speech to her Guide. and could have been glad, had the Post came from him. Then he bid that he should give Advice how all Things should be prepared for her

Journey.

So he told her, saying, Thus and thus it must be and we that survive will accompany you to the River Side.

Then she called for her Children, and gave them her Blessing and told them, that she had read with *To her Children.* Comfort, the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, she

bequeathed to the Poor that Little she had, and commanded her Sons and Daughters to be ready against the Messenger should come for them.

When she had spoken these Words to her Guide and to her Children, she called for Mr. *To Mr. Valiant.* Valiant-for-Truth, and said unto him, Sir, you have in all Places shewed your self True Hearted, be Faithful unto Death, and my King will give a Crown of Life.

To Mr. Standfast. I would also intreat you to have an Eye to my Children; and if at any Time you see them faint, speak comfortably to them. For my Daughters, my Sons

Wives they have been faithful, and a fulfilling of the Promise upon them, will be their End. But she gave Mr. *Mr. Steadfast* a Ring.

Then she called for old Mr. *To Mr. Honest.* Honest, and said of him, Behold an Israelite indeed, in whom is no Guide. Then said

he, I wish you a fair Day, when you set out for Mount Zion.

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Zion, and shall be glad to see that you go over the River dry shod. But she answered, Come *wet*, come *dry*, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there, to sit down and rest me, and dry me.

Then came in that good Man Mr. *Ready-to-halt*, to see her. So she said to him, thy Travel hitherto has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready; for at an Hour when you think not, the Messenger may come.

To Mr. Ready-to-halt.

After him came in Mr. *Despondency* and his Daughter *Much-afraid*, to whom she said, you ought with Thankfulness, for ever, to remember your Deliverance from the Hand of Giant *Despair*, and out of *Doubting-Castle*. The Effect of that Mercy, that you are brought with Safety hither. Be yet watchful, and cast away Fear; be sober, and hope to the End.

To Mr. Despondency,
and his
Daughter.

Then she said to Mr. *Feeble-mind*, Thou was deliver'd from the Mouth of Giant *Slay-Good*, that thou mightest live in the Light of the Living for ever, and see the King with Comfort: Only I advise them to repent thee of thy Apathy to fear and doubt of his Goodness before he sends for thee; lest thou shouldest, when he comes, be forced to stand before him for that Fault with Blushing.

To Mr. Feeble-mind.

Now

The Second Part of

*Her last Day
and manner of
Departure.*

Now the Day drew on that *Christiana* must be gone. So the Road was full of People, to see her take her Journey. But behold! all the Banks beyond the River, were full of Horses and Chariots, which were come down from above, to accompany her to the City Gate. So she came forth and entered the River, with a Becken of Farewel, to those that followed her to the River-side. The last Words that she was heard to say were, *I come, Lord, to be with thee, and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went and called, and entered in at the Gate with all the Ceremonies of Joy, that her Husband *Christian* had entered with before her.

At her Departure the Children wept. But Mr. *Great-heart* and Mr. *Valiant*, played upon the Well-tuned Cymbal and Harp for Joy. So all departed to their respective Places.

In process of Time, there came a Post to the Town again, and his Business was with Mr. *Ready-to-hand*. So he enquired him out, and said, I am come to thee, in the Name of him whom thou hast loved and followed though upon Crutches. And my Message is to tell thee, That he expects thee at his Table to Sup with him his Kingdom, the next Day after Easter: Wherefore prepare thyself for thy Journey.

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Then he also gave him a Token, that he was a Messenger, saying, *I have broken the Golden Bowl, and coosed the Silver Cord.*

After this Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely visit you also. So he desired Mr. *Va-
rant* to make his Will. And because he had nothing to bequeath to them that should survive him, but his Crutches and his Good-wishes, therefore thus he said, These Crutches I bequeath to my Son that shall tread in my Steps, with an hundred warm Wishes, that he may prove better than I have been.

Then he thanked Mr. *Great-heart* for his Conduct and Kindness, and so addressed himself to his Journey. When he came to the Brink of the River, he said, Now I shall have no more need of these Crutches; yonder are Chariots and Horses for me to ride in; The last Words he was heard to say, was, *Well-me Life.* So he went his way.

After this, Mr. *Feeble-mind* had Tidings brought him, that the Post sounded his Horn at his Chamber door. Then he came in and told him, saying, I come to tell thee that thy Master hath need of thee; and that in a very little Time thou must behold his Face Brightness: And take this as a Token of the Truth of my Message: Those that look but at the Windows, shall be darkned.

Then

The

Then Mr. *Feeble-mind* called for his Friends and told them what Errand had been brought unto him and what Token he had received of the Truth of the

He makes no Will. Message. Then he said, since I have nothing to bequeath to any, to what Purpose should I make a Will? And for my *Feeble-mind*, that I will leave behind, for that I have no need of it in the Place whither I go; nor is it

worth bestowing upon the poorest Pilgrims: Wherefore, when I am gone, I desire that you, Mr. *Vizitant*, would bury me in a Dunghill. This done and the Day being come in which he was to depart, he entred the River with the rest: His last Words were, *He lost out Faith and Patience*. So he went over to the other Side.

When Days had many of them passed away, Mr. *Despondency* was sent for; for a Post was come, as

Mr. Despondency's Summons. brought this Message to him; *Trembling Man, these are to Summon thee to be ready with the King by the next Lord's Day, to shew for Joy, for thy Deliverance from all thy Doubtings.*

And said the Messenger, that my Message is to take this for a Proof. So he gave them a *Graft* to be a Burden unto him. Now

Eccles. 21. 5. His Daughters goes too. Mr. *Despondency's* Daughter, whose Name was *Much-afraid*, said, when she heard what was done, that she would go with her Father. Then *Despondency* said to his Friends, my wife and my Daughter, you know what

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have been, and how troublesome we have behaved ourselves, in every Company. My Will, and my daughter's is, That our *Desponds* and *Fears*, be by no Man ever removed, from the Day of our Departure, ever, for I know, that after my Death they will offer themselves to others. For, to be plain with you, you are Guests which we entertained when we first began to be Pilgrims, and could never shake them off. And they will walk about, and seek Entertainment of the Pilgrims; but, for our Sakes shut the doors upon them.

His Will.

His Words.

When the Time was come for them to depart, they came up to the Brink of the River. The last Words of *Despondency*, were, *Farewel Night, Good-bye Day.* His Daughter went through the River Singing, but none could understand what she said.

Then it came to pass, awhile after, that there was a Post in the Town, that enquired for Mr. *Honest*. So he came to his House where he was, and delivered to his Hands these Lines:

You are commanded to be ready against Day Seven-night, to present thyself before thy Lord, at his Father's House for a Token that my Message is come, All the Daughters Musick shall be brought low. Then Mr. Honest called his Friends, and said unto 'em, I die but shall make my Will. As for my Honesty, it shall go with me; and him that comes after, be told of this. When the Day that he was to be gone was come, he pressed himself to go over the River. Now the River at that Time overflowed the Banks in some Places;

Mr. Honest summoned.

Eccl 12. v. 4.

He makes in Will.

Places; but *Mr. Honest* in his Life-time had spoken to one *Good Conscience* to meet him there, the which he also did, *Good Conscience helps* lent him his Hand, and so helped *Mr. Honest* over. The last Words of *Mr. Honest* *over the River*, were *Grace Reigns*: So he left the World.

After this it was noised abroad, that *Mr. Valiant-fo-Truth* was taken with a Summons by the Post as the other; and had this Token that the Summons was *Mr. Valiant-fo-Truth* *That his Father was broken at Summoned.* *Fountain.* When he understod it, *Eccles. 12. 6.* called for his Friends, and told them of it. Then said he, I am going to my Father's, and tho' with great Difficulty I have hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. My Sworn give to him that shall succeed me in my Pilgrimage and my Courage and Skill to him that can get My Marks and Scars I carry with me, to be Witness for me, that I have fought his Battles, who now will be my Rewarder. When the Day that must go hence was come, many accompanied him to the River Side, into which

His last Words. went, he said, *Daath, where is thy Sting?* And as he went down deep *Grave where is thy Victory?* So he passed over, all the Trumpets sounded for him on the other Side.

Then there came forth a Summons for *Mrs. Standfast.* This *Mr. Standfast* was he that the Pilgrims found upon his Knees in the *Inch Mr. Standfast* *ed Ground.* And the Post brought *is Summoned.* him open in his Hands. The

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whereof were, *That he must prepare for a Change of life, for his Master was not willing that he should be so far from him any longer.* At this Mr. Standfast put into a Muse: Nay, saith the Messenger, you need not doubt of the Truth of my saying; for here is a Token *Exod. 12. 6.* Truth thereof, *Thy Wheel is He calls for men at the Cistern.* Then he called Mr. Great-heart, who was his Guide, and said unto him, Sir, though it was not my Hap to be much in your Company in the Days of my Pilgrimage, yet the Time I knew you, you have been profitable to me. VVhen I came from Home, I left behind me a VVife, and five Children; let me intreat you on your Return, (for I know that you will return to your Master's House, in Hopes you may be a Conductor to more of the Holy Pilgrims) that you send to my Family, and let them be acquainted with all that hath, and shall happen to me. Tell them moreover of my happy Arrival at this Place, of the present late blessed Condition that I am in. Tell them also of *His Errand, to his Family* Christian and Christiana his VVife, how she and her Children came after her Husband. Tell them also of what a happy she made, and whither she is gone. I have little to send to my Family, except it be my Prayers and Tears for them; of which it will suffice if you maintain them, if peradventure they may prevail.

VVhen Mr. Standfast had thus set Things in Order, and the Time being come for him to haste away, he also went down to the River. Now there

there was a great Calm at that time in the River wherefore Mr. Standfast, when he was about Half Way in, stood a while, and talked to his Companions that had waited upon him thither; And he said

This River has been a Terror to many; yea, Thoughts of it also have often frightened me; now

methinks I stand easy, my Feet *His lost Word.* fixed upon that on which the Feet Job. 3. 17. the Priest that bare the Ark of

Covenant stood, while Israel was over the River *Jordan*, The Waters indeed are the Palace bitter, and to the Stomach cold; yet Thoughts of what I am going to, and of the Condition that waits for me on the other Side, doth lie a glowing Coal at my Heart.

I see myself now at the End of my Journey; Toilsome Days are ended, I am going to see a Head that was crowned with Thorns, and that Face that was spit upon for me.

I have formerly lived by Hear-say and Faith; now I go where I shall live by Sight, and shall be with him in whose Company I delight myself.

I have loved to hear my Lord spoken of; and where ever I have seen the Print of his Shooe in Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civet-Box*; y sweeter than all Perfumes. His Voice to me has been most sweet; and his Countenance I have more desired than they that have most desired the Light of Sun. His Words I did use to gather for my Food and for Amulets against my Faintings. He has kept me, and hath kept me from mine Iniquities; y my steps have been strengthened in his Way.

Now, while he was thus in Discourse, his Countenance changed, his *Strong Man* bowed under him, and after he had said, *Take me, for I come unto you* he ceased to be seen of them.

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at Glorious it was to see, how the Open Region
filled with Horses and Chariots, with Trum-
pers, and Pipers, with Singers, and Players, on
longed Instruments, to welcome the PILGRIMS
they went up, and followed one another in at the
magnificent Gate of the City.

As for *Christiana's* Children, the Four Boys that
Christiana brought, with their Wives and Children,
I not stay where I was till they were gone over.
Since I come away, I heard one say that they
were yet alive, and so would be for the Increase of
CHURCH in that Place where they were,
at that Time.

Shall it be my Lot to go that Way again, I may
show those that Desire it, an Account of what I here
was silent about: mean time, I bid my Reader,

FAREWELL.



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